

Paradise and Hell-fire
in Imâm Al-Qurtubî's
AT-TADHKIRAH FÎ AHWÂLIL-
MAWTÂ WAL-ÂKHIRAH

الجنة والنار
في
"التذكيرة في أحوال الموتى والآخرة"
للإمام القُرطُبي

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Glossary

Ansaar The people of Medina who backed the Prophet and supported him when he migrated from Mecca.

Chareesh: A Hadith with a single narrator, either through-out its isnad - after the Companion - or in any stage.

Hadith: The actual sayings of the Prophet, peace be upon him, as reported by his Companions, wives or attendants. The same Hadith might have different narrations as the Prophet might say the same thing twice in different phrases.

Ismad: Chain of transmitters, i.e. the people who narrated the Hadith quoting their predecessors in a succession. It has different types.

Jihad: The act of calling for the cause of Islam either by inviting people to embrace it or fighting the people who prevent Muslims, by the use of force, of explaining the principles of Islam to other nations.

Marfai: A type of Hadith whose chain of transmitters goes back to the Prophet though it might be broken somewhere.

Motasil: A Hadith whose chain of narrators is unbroken.

Musquaf: A Hadith whose chain of transmissions goes back to a Companion only.

Muhajireen: The earliest Muslims of Mecca who suffered from tortures and oppression in Mecca and migrated to Medina

Musnad: A type of reports in which the chain of the Hadith is uninterrupted and goes back to the Prophet.

Mu'tazila: school of theology that emerged out of the question raised by the Khawarij whether works are integral to faith or independent of faith. On the question of the relationship between faith and works, the Mu'tazilites adopted the position that someone who commits a grave sin without repenting occupies a middle state between being a Muslim and not being a Muslim. A second doctrine concerned the nature of God. God is pure Essence and, therefore, without eternal attributes such as hands. Passages in the Qur'an that ascribe human or physical properties to God are to be regarded as metaphorical rather than literal.

Rak'a: The component of Mus-Lim prayers which involves bending of the torso from an upright position, followed by two prostrations while reading Surahs of the Qur'an and uttering praise to Allah.

Sahih: A book gathering a collection of all verified Hadiths narrated by Prophet and reported by his Companions or attendants. There are two celebrated such books: one written by Imam Muslim and another by Imam Bukhari.

Shahadah The testimony that there is no God but Allah. It is the first pillar of Islam.

Shari'at Islamic law or jurisprudence. It involves all the regulations and rules and laws set by Islam to organize the daily activities of people in society.

Sirat The Bridge established on the Day of Judgment on which every human being will cross. It is described as thinner than a hair, sharper than a sword, more uncontrollable than a fox, and hotter than kindled coal. He who passes it will go to paradise, otherwise he will fall in hellfire.

Sunan This word refers to the authentic books of Hadith written by trustworthy narrators of Hadith like Ibn Majah for example.

Sunnat All the Hadiths uttered by the Prophet of Allah in the presence of his Companions, wives or attendants. It also refers to all the actions he ordered Muslims to do prohibited them from doing, as well as the actions that took place in his presence and he approved.

Ummah The ummah is the Muslim community. It cannot be translated as 'nation' as it indicates not only the people but the common Islamic principles they adhere to and the general Islamic culture that constitutes the major part of their life.

Zakat The amount of money a Muslim pays yearly for the poor, whether it is for gold and silver, extra money, property, cattle, etc.

النهي عن تمني الموت والمعاد به

لنحو قول الله تعالى: **وَالْمَقْتَدِرُ**

**The interdiction of wishing, or praying for,
death owing to a physical or financial
enlarity**

١- (أبو داود) مسلم عن أبي هريرة قال قال رسول الله ﷺ: **وَلَا يَمْنِي**
بِعَلْمِكُمُ الْمَوْتَ أَحَدٌ مِنْكُمْ، قال من كان لابد من الموت فليقل: اللهم اني قد
كنت الصداق حيا الى يومه من طاعتك الموت غير اني قد امر به
البحراني (إسناده صحيح)

1- On the authority of *Aws*, may Allah be pleased with him, *Muslim* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said, "Do not wish death if you are exposed to a calamity. If necessary, say 'O Allah! Extend my life upon if it is better for me, and let me die if death is better for me'" (Verified by *Balharani*) (Hadith *Sahih*)

٢- وصححه **البخاري**: قال رسول الله ﷺ: **وَلَا يَمْنِي بَعَلْمِكُمُ الْمَوْتَ**
وَلَا يَدْعُو بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ، إنه إذا مات لعلمكم ينقطع عمله، وإنه لا
يزيد القوم عمره إلا حراة (إسناده صحيح)

2- On the authority of *Aws*, may Allah be pleased with him, *Muslim* also narrated that the Prophet, peace and blessings be upon him, said "Do not wish death, and do not pray to die prematurely, for when you die you can no longer carry out charitable actions. Growing old increases the number of a faithful believer's good deeds" (Hadith *Sahih*)

3- (في قتال) شجاري: لا تفسد نفسك الموت، إنما مصدا قلته

(في بردك حر، وما كنت قلته في مقتصدك [موتك صحيح])

3- Alakbari added: "Do not wish to die, because you are either a benevolent believer who would carry out more charitable deeds or a misanthrope who would seek the satisfaction of repentance"

(Hadith Sahih)

4- (السرور) حسن حسن بن عبد الله قال: قال رسول الله (ﷺ)،

«لا تسوء الموت قل هو لي لمطاع شهيد، وإن من المصدا أن يطول

عمر المصدا حتى يرويه الله (إنيته) [حدث حسن]

4- On the authority of Asher bin Abdullah, Al-Saroor reported that the Prophet, may the peace and blessings of Allah be upon him, said: "Do not yearn to die because death is horrifying. It is a blessing for a servant to live long enough until Allah grants him repentance" (Hadith Hasan).

ما جاء أن الشيطان يحضر الميت عند موته
وجلسه معه المصدا وما يعاقب من سوء المصدا

**How Satan attends to the dying person
(The fear of bad ends)**

5- وفيما عند المصدا المصدا في حسن المصدا وفي المصدا

ومصدا المصدا المصدا، فكان يقرئ ثم يقرئ ويقرئ ثم لا يقرئ

بعض، فعل هذا ما لا يقرئ: لا يا ليت، في شيء ما يتم مصادقته

في الشيطان ثم مصداي حسن على لسانه يقول: يا المصدا على ولا

قول لا، بعد لا، على الموت.

5- *Abdullah Ibn Ahmad Ibn Hushab* said, "When *Abu Ahmad* was dying, I was present with him holding a piece of cloth in my hand. He repeatedly fell unconscious for some time and then recovered saying every time "No! No!" So, I said "O father! What is wrong with you?" He replied: "Satan is standing close to my feet, holding his up fingers and asking me to follow him, and I keep telling him: "No! Tell the moment I die!"

ما جاء في سوء العاقبة وما جاء أن الأعمال بالخواتيم

Hadiths Concerning Bad Deaths (How Endings Matter More)

١- مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال:
 "مَنْ أَمْرَحَ لِمَعْمَلِ الْقَوْمِ لَطَوِيلَ مَعْمَلِ الْفَالِ السَّعَادَةِ يَمُوتَ لَهُ جِلَّةٌ
 مَعْمَلِ الْفَالِ ضَرَّةً، وَإِنْ أَمْرَحَ لِمَعْمَلِ الْقَوْمِ لَطَوِيلَ مَعْمَلِ الْفَالِ الْبَلَاءِ ثُمَّ
 يَمُوتَ لَهُ مَعْمَلِ الْفَالِ الْفِتْنَةُ [حتى يصحح] وَهُوَ مَقُولٌ"

6- Reported *Muslim* that *Abu-Huraira*, may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said, "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise." (*Hadith Sahih* reported by a succession of narrators)

٧- وفي السبخاري عن سفيان بن عيينة عن أبي 77 قال:
 قال لما قيل لعلي بن أبي طالب: والله من أهل الجنة، وقيل لعلي بن
 أبي طالب: والله من أهل النار، وإنما لا يقال بالموت، [حدث صحيح]

7- Quoted from Baihaqi in Sahih for Saheeh's narra-
 tion that Prophet Muhammad, may the peace and
 blessings of Allah be upon him, once said "A servant
 of Allah might be doing the very acts that would
 plunge him into hell although he belongs to the
 people of paradise, and another might be carrying out
 good deeds although he belongs to the folk of hellfire
 because ending actions are what really counts"

(Hishah Saheeh)

٨- قال المؤلف رحمه الله: وروى الترمذي عن سالم بن عبد
 الله قال: كنت كثيراً ما أرى النبي (ص) يقول: لا والله لا أقول
 وعبداء يصرفها لغيري من غير أن يفرج علي العنكب في القول والقر.
 و(زاد) والقرافية وغير ذلك من (المصنف) وهي منقول (والحق)،
 أنه ألقى يقول: من وراءه وأما قال المؤلف: بمعنى يقول من وراءه
 وعنه حتى لا يرى ما يصنع منه؟ إن في ذلك لذكرى لمن كان
 له قلب، أي هو، وانظر لغيري أن يكون لك إقبال من
 تعالى بانه لك قلب، فقد شهد أنه يقول ويصنع ما شاء
 حتى لا يترك الإنسان شيئاً إلا شئله الله عز وجل، [حدث صحيح]

8- The author, may Allah bless his soul, said
 "Baihaqi reported that Saheeh narrated that Abdullah
 said "Many a time the Prophet, may the peace and
 blessings of Allah be upon him used to swear saying:
 "No, I swear by Him Who changes hearts," meaning

that Allah makes man's mind change as speedily as the wind from acceptance to rejection, from desire to hatred, etc. A verse in the Glorious Qur'an reads "Know that Allah cometh in between a man and his heart," Mujahid al-a said "The change indicated in this context means that Allah separates man from his conscious mind with the result that he does not realize what he is doing. This is also clarified in the verse reading: "Verily in this is a message for any that has a heart and understanding." The word 'gold' here means 'mind.' Al Tabari tends to interpret this as an assertion from Allah that He controls his servants' minds more readily than they do, and that He can make a barrier between man and his mind too, so that he cannot attain anything except by the will of Allah, glory to Him. (Rashid Salahi)

٩- وقالت عائشة - رضي الله عنها -: كنت لمسي كذا مكر لي
 بصوت: يا قلب القلب، لقد قلتي على ملائكتك قلباً يا رسول الله
 إنك تكسرني قد سمعوا بهذا فذهبوا يعني "قل" يوماً يومني ما
 عائشة والقلب بعد نور السمعي من الصانع العبر ١٠ انزل ان قلب
 قلب هذه قلته [حدث صحيح]

9- Lady A'isha, may Allah be pleased with her, said "Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say 'O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders.' So, I said, 'O prophet of Allah! You frequently pray like this, what do you fear?' He replied "How can I feel

him and thereupon he will rise to meet Allah, and Allah will rise to meet him. As for the unbeliever, when he is dying, he gets news of the punishment of Allah and thus rates what he hears about and hates meeting Allah, so Allah hates meeting him.”
(Hadith Sahih)

مذبح نفس المؤمن بالكافر

How believers' and disbelievers' souls leave their bodies

١٤ - أخرج أبو يعقوب عن عبد الله بن مسعود عن أبي هريرة عن علي بن عبد الله بن مسعود عن أبيه عن رسول الله ﷺ "إن نفس المؤمن تخرج رشيما، وإن نفس الكافر تخرج كذا تخرج عن العنبر، وإن المؤمن لا يسمع العطشنة فتنه هذه هي الموت لتخرج به عنه، وإن الكافر لا يسمع لصحة فسهل عليه هذه الموت لتخرج به عن [عنه] مصحح

14- On the authority of Abu-Ha'nam, quoting the Hadith narrated by Al-A'mash, Abraham reported that Alqama quoted Abi-Halal who said that Prophet Muhammad said "The soul of the believer comes out of his body in the shape of a rooster, whereas the soul of the disbeliever is grabbed like a donkey's. Believers are punished for their sins at death to get rid of them at all, but disbelievers' deaths are rendered easy as a reward for the good deeds they carried out, so that they also get rid of them at all." (Hadith Sahih)

تذكر الموت [وتصله] بالاعتقاد له The preparation for, and remembrance of, death

١٤- قال العلماء الموت ليس نعيم محض ولا آلام صرفة وإنما هو يحتاج إلى الروح منسوبة وعارفة وحالولة سعيدة، ويحتاج الجسد إلى إقبال من - برقى دار - وهو من العلم المصنوع، وقد سعاد الله تعالى عبده في موته (تتبر) - فأحييتكم هبة الموت - فليوت هو المصيبة العظمى والفرصة الكبرى قال عضدوا واعلم به الموت حسرة والافراس من نكره، وفيه التلذذ فيه، وترك العمل له، وفي فيه وجه، ليس لأن العمل وفكره لمن تترك.

15- Scholars assert that death is not a total nonexistence, but it involves the severance of the unity between body and soul. It also indicates a change in man's condition and his transference from this worldly life to the afterlife. Death is one of the gravest catastrophes. Allah, glory to Him, calls it a 'catastrophe' as He says "And the catastrophe of death befalls you (them)." Thus death is the utmost calamity and the most momentous disaster. However, scholars maintain that it is graver for a man to be heedless of death, to decline repentance and to cease contemplating in death and working for it.

١٦- القصصى هو الذى فرقة قال، قبل رسول الله صلى الله عليه وآله وسلم
تذكر الموت والدار، الموت، أفرجه من سعادته، وفرقة من
[حديث صحيح]

16- *Abi-Muṣa* reported that on the authority of *Abi-Hurayra*, Prophet *Maḥmūd*, may the peace and blessings of Allah be upon him, said, "Always remember the terminator of pleasures," meaning 'death' (Verified by *Bu Maḥjā* and *Al-Tirmidhī*)

(*Ḥādīth Ṣaḥīḥ*)

١٦- أبي موصى عن أبي هريرة قال: كنت جالسا مع رسول الله ﷺ فمضى رجل من الأنصار، فسلم على النبي ﷺ فقال يا رسول الله، أي الموتى أفضل؟ قال: وأفضلهم طلاق قال أي طلاقكم؟ قال: وأكثرهم للموت ذكر، وأفضلهم لما بعده استغفار، أولئك الأنبياء ثم من بعدهم، وسائر في الغر، إن شاء الله تعالى.
[حديث حسن]

17- *Bu Maḥjā* reported that *Abi-Omar* said "One day I was sitting with the Prophet of Allah when one of the *Anṣar* came and greeted him and asked, "O Prophet of Allah! Who are the best believers?" The Prophet replied "The best believers are the most well-mannered." The man then asked "So, who are the most prudent believers?" The Prophet said "The most prudent believers are those who remember death most often, and get ready for their afterlife. These are the sages" (Verified by *Mahā* too). This *Ḥādīth* will be quoted in the chapter dealing with 'editions', Allah willing!

ما يذكر الموت والآخرة ويذكرهم في الدنيا

What reminds people of death and the hereafter and helps them disregard life

١٨- مسلم بن عبد الله بن قزعة قال: رأى النبي ﷺ قبر أمه فبكى
والنسي من حوله فقال: «ما كنت رأي (قبر) أن يعزها فلم يؤس
سني، وما كنت حسبي أن تزور قبرها فأنس لي، فزوروا القبور فإنها
تذكر الموت» [حدث صحيح]

18- Muslim quoted Abu Harura who said: "The Prophet, may the peace and blessings of Allah be upon him, once visited the grave of his mother. He cried so extensively that all his companions wept, and then he said: "I asked Allah to forgive her, but He did not permit me, and I asked Him for a permission to visit her grave, and He permitted me. So, visit graves as they remind you of death" (Hadith Sahih)

١٩- وعنه عن عائشة، عن أبي سعيد عن رسول الله ﷺ قال:
يكتب الله لرجل من ربي القبور، فزورها، فإنها تذكركم في الدنيا
وتذكر الآخرة. [حدث صحيح]

19- Ibn Majah reported that on the authority of Abu Maryam the Prophet, may the peace and blessings of Allah be upon him, said "I have previously prohibited you of visiting graves, but now I ask you to do so as they help you disregard this worldly life and reminds you of the hereafter" (Hadith Sahih)

يا حمار أرح للحيوت مسكرات
 وفرد تعليم الأعضاء بعضها على بعض
 وفيها نصير الإنسان إليه
**Proofs of the pains of death and the condition
 of dying people**

٢٠- وصف الله سبحانه وبطلى شدا ثبوت في أربع آيات:

الاولى: قوله الحق (وإذ جدت سورة الموت بالحق)
 الثانية: قوله تعالى: (ولو لم نرى إد الطائفون في عبرت موت)
 الثالثة: قوله تعالى: (فلولا إذا بلغت الحلقوم)
 الرابعة: قوله: (فلولا إذا بلغت الحلقوم)

20- Allah, glory to Him, describes the severity of death in four verses. He says in the first "And the stupor of death comes in truth," and the second "If thou couldst but see how the wicked do fare in the agonies of death." The third verse reads "Then why do ye not intervene when the soul of the dying man reaches the throat," and the fourth "Yea, when the soul reaches to the collar-bone (in its exit)."

(أرح) السعاري عن عذله رخصه الله بها في رسول الله
 (أرح) كانت من راحة راحة أو حلة فيها، فعمل يدخل فيه في الله
 فمصحح بها وعمل ولا فله (أرح) في الموت مسكرات أو كم يصيب
 فيه فعمل يدل على الفرق الأخرى في نفس وماتت
 [بفتح مصحح]

Bukhari reported that Lady A'isha, may Allah be pleased with her, said that on his deathbed, the Prophet, peace and blessings be upon him, had brought him a pot of water. He kept inserting his hands in the pot to wet them and wash his face, saying: "There is no god but Allah. Death does hurt its parts." Then, he raised his hands and kept saying: "To the company of Allah!" until his hands fell down and he died.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

الموت يكشف عن المسلمين ذنوبهم
Death exposes Muslims' sins

٢١ (قصص) - إني أنزل الغيث بكثرة على الأرض ما يشاء الموت، في
 مرضه في الآلام والأوجاع، وقد قال ﷺ: «يؤمن من مسلم يهتبه الله،
 من مرضه الله سواء ألبس أم لم يلبس» كما جعل الشجرة والفاكهة
 من حله [حديث صحيح]

21- Death does really expiate sins because of the affliction of pains and agonies the dying person suffers from. Prophet Muhammad, may the peace and blessings of Allah be upon him, said "Every jot of pain a Muslim suffers from, whether it be a malady or anything more serious, decreases the number of his sins just as trees get rid of their leaves" (Reported by Muslim) (Hafizah Sahih)

١٢- يوهي الموشاة من أبي هريرة (قال: رسول الله [ﷺ])
عن نون الله به حوزة بعثت [مكتبة] جامعة [...]

him. "How do you feel?" The young man replied, "O, Prophet of Allah! I have hope in Allah's mercy, and I fear my sins." So, the Prophet said, "No sooner do these two feelings meet in a believer's heart under such circumstances, than Allah grants him what he wishes and protects him of what he fears." This Hadith was also reported by Ibn Abu Al Dawud and verified by Al Tirmidhi who said it is *Hasan gharib*.
(Hadith Hasan)

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Dictating Sheshonk to the diving person

٢٤ - مستند عسري لى محمد الحناوي، طالب دار المعلمين ١٩٢٩

[Russian English] and 97 of the 100 people

25- On the authority of Abu Sa'eed Al-Khudri, *Moslem* reported that Prophet Muhammad, peace and blessings be upon him, said "Dustake your dying relatives to testify that there is no god but Allah."

Identifying the Problem

٩٦- (تصنيف): آثار علماء من عصر الموحدين في هذه الكلمة سورة بقره، ط

مجلس بها المتصور، وذلك لكون امر كذاهم لا إله إلا الله مستلزم له
للمستعاضة، والواجب في تصور قوله عليه السلام: يبي كل امر كذا
لا إله إلا الله مجلس القضي لمرجه هو - م - من حيث معك من هي
- رهني لك هذه -، وصيغة هو معك عند القول، وليدة المتعسر
على ما يدفع به القبط، أنه ينحصر المتعسر بعد طرده جهوده
على ما يأتي، [حديث صحيح]

26- Our scholars commented that dictating Shahadah to the dying person is a favorable tradition, implemented by all Muslims so that his testimony becomes the last sentence he utters in this worldly life, thereby acquiring happiness. This would lead him to be included in the category designated by the Prophet's Hadith: "He whose last words were testifying that there no god but Allah will join paradise." (Reported by Abu Dawud, based on the Hadith narrated by Mu'aw bin Jabal, may Allah be pleased with him) It was verified by Abu Muhammad Abdul Haqq. Dictating the dying person Shahadah would draw his attention to the means that would help him fight Satan who always tries to bring down his faith as will be clarified herein (Fadaikh Sahab).

من حضر الميت فلا يلقه بالنعيم ولا يحمله
ويكبره الدعاء للميت إما بأن ويكبره سبعين

**He who attends to a dying person should
utter good words (How to pray for the dying
person at death and how to close his eyelids)**

٢٧- مسلم عن أنس بن مالك رضي الله عنه قال: قال رسول الله
ﷺ: إذا حضركم المرحوم أو الميت فقولوا حيًّا أو قلوا العترة
يؤمنون على ما تقولون.

قلت: قلنا ميت أو ميتة أنت الذي ذكر قلت: « رسول الله صلى
الله عليه وآله قال: قلوا حيًّا أو قلوا العترة »

میں نے اس وقت کہتا تھا، اے میری قوم! میں تم پر میرے رب کی رحمت اور رحمت رسول اللہ ﷺ
[حدث صحیح]

27- Muslim reported that Umm Salama, may Allah be pleased with her, said that the Prophet, peace be upon him, said: "When you attend to a dying person, say kind words and supplicate benevolently for him as the angels say 'Amen' to what you pray." Umm Salama added: "So, when Abu Salama died, I went to the Prophet and told him. He then said to me: 'Say: O Allah! Forgive his sins and compensate me with a better person.' So, I said what the Prophet taught me, and I was compensated by a better one: the Prophet himself may the peace and blessings be upon him." (Hadith Sahih)

۲۷- امی سلمہ سے روایت ہے کہ نبی کریم ﷺ نے فرمایا:

وَإِذَا مَرَرْتُمْ بِمَوْتٍ فَأَنْصِتُوا، النّصْر لِمَنْ يَنْصُرُ بَيْنَ الرُّوحِ وَالْجَوْدِ
میرے رب کی رحمت ہے جسے میں تم پر بھیج رہا ہوں۔ [حدث صحیح]

28- (On the authority of Shadrul For Aam, Ibn Maja reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: "If you attended to a dead person, close his eyelids, for night follows the soul, and say good words, for the angels always support what the dead person's family says." (Hadith Hasan)

**ما جاء في عهد الخاتبة
وبما جاء أن الأعمال بالقبولتهم
Hadiths Concerning Bad Deaths
(How Endings Matter More)**

٢٩ - مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال:
يؤتى قبر من استعمل الرميح الطويل فعلى أهل القبعة ثم يهضم له عصاه
بعسل أهل النار، ويؤتى القبر بعسل الرميح الطويل فعلى أهل النار
ثم يهضم له بعسل أهل القبعة. [حديث صحيح وهو من أثر]

29- Reported Muslim that Abu Huraira, may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise." *Hadith Sahih* reported by a succession of narrators.

٣٠ - وعنه أحمد بن حنبل في مسنده، عن النبي ﷺ قال:
يؤتى القبر بعسل أهل النار، ويؤتى القبر بعسل أهل القبعة، ويهضم له
عصاه ويؤتى أهل النار، وبما الأعمال بالقبولتهم. [حديث صحيح]

30- Quoted from Ahmad in *Sahih Ahl Sunnah* is Sahih Ahl Sunnah's narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said "A servant of Allah might be doing the very sins that would plunge him into hell although he belongs to

two people of paradise, and another might be carrying out good deeds although he belongs to the hell of hell-fire because ending actions are what really counts"

(Hadith Sahih)

۳۶- وَهَلْ عَلِمْتُمْ - رَحِمَى اللَّهِ عَلَيْهَا - كَيْفَ تَكُونُ نَفْسٌ تَقُولُ: إِنَّ قَلْبِي فِي قَلْبِ الْغُلَامِ - ثُمَّ تَقِي عَلَى طَاعَتِهِ هَلْ تَعْلَمُونَ؟ رَسُولُ اللَّهِ ﷺ تَكُنُّ فِي نَفْسِهِ يَهْدِي أَمْرًا لَمْ يَهْدِ سِوَاهُ قَالُوا: وَمَا يَوْمِي بِهِ؟ هَلْ تَعْلَمُونَ؟ فَقَالَ: بَيْنَ أَلْيَمَيْنِ مِنْ أَصْبَحَ الْفَجْرَ إِلَى أَنْ تَقُومَ لِقَاءِ رَبِّكَ [متفق عليه]

34- Lady A'isha, may Allah be pleased with her, said "Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say 'O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders.' So, I said 'O prophet of Allah! You frequently pray like this, what do you fear?' He replied 'How can I feel secure, A'isha, and the hearts of the people are located between two fingers of Allah's! If He chooses to change a man's heart, He instantaneously does'"

(Hadith Sahih)

لَا تَخْرُجُ رُوحٌ عَبْدٍ مِنْ أَوْ كَلْبِهِ
حَتَّى يَخْبُرَ بِأَنْهَ يَصْغُرُ بِهَِا

The soul will be given either glad or bad tidings before it leaves the body

۳۷- عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَقُولَ: إِذَا أَمْسَرَ مِنْكَ مَعْدِنُكَ مِنَ الْفَرَطِ قَالِ: يَا أَلْفَلَحُ هَبْ لِي الْعَيْدَ أَمْسَرَ مِنْكَ

سواء هل السلام عليك يا ولي الله عليك سلامك ثم روح الله
 إليه (ألم يوفى قسطه) (ألم يكف عني) (ألم يكف) (ألم يكف) (ألم يكف)

32- Ibn Al Mubarak reported that Hafsah told him that Abu Sufyan said quoting Muhammad, quoting Khabib Al Qurayshi who said "When the soul of a believer is about to leave, the angel of death will come to him saying "Peace be with you, friend of Allah! Allah sends greeting to you," and then takes the soul while saying "Those whose life the angel ends while they are virtuous, will be saying: peace be with you " (An authentic account)

٣٢- وقال أبو سفيان إذا جاء ملك الموت لبعض رُوح المؤمنين

قال: ربك يفرقك الصديق

33- Abu Mas'ood said "When the angel comes to him, he will say "Your Lord sends peace to you "

٣٣- وعن أنس بن مالك عن عبد الله بن مسعود (رضي الله عنه) قال: إذا جاء ملك الموت لبعض المؤمنين قال: ربك يفرقك الصديق. لا يقبل روحه حتى يسلم عليه. (أبو حسن)

34- Al Baran Abi Asad commented on the verse that reads "Their greeting, the day they meet him is peace" saying "The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting "

(An authentic account)

ما يتبع الجنت إلّا قبره وبعثه بونه وما
يقتل بفه فيه

What follows a person to his grave and
stays with him

٢٦- مسلم عن أبي بن مسعود قال قال رسول الله ﷺ
يُتْبَعُ الْقَبْرَ ثَلَاثَةٌ يَرْجِعُ إِلَى رَّبِّهِ وَرَبِّهِ يَنْتَعِزُّهُ وَمَالُهُ وَوَعْدُهُ
يَرْجِعُ إِلَيْهِ وَمَالُهُ وَرَبُّهُ عَلَيْهِ [حديث صحيح]

26- Muslim reported on the authority of Abu Sa'eed that the Prophet of Allah, peace and blessings be upon him, said "Three things follow a person to his grave. Two of them return while one remains with him. His family, money and deeds follow him. His family and money return home while his deeds stay with him." (Hasan Sahih)

٢٧- وروى أبو عبد الله عن أبي بن مسعود قال قال رسول الله ﷺ: يُتْبَعُ بِعَبْرَةِ عَرَبٍ ثَلَاثٌ نَعْدُ بُونَهُ وَهُوَ فِي قَبْرِهِ
مِنْ تِلْكَ عَمَّا لَوْ لَمْ يَمُتْ لَوْ لَمْ يَمُتْ لَوْ لَمْ يَمُتْ لَوْ لَمْ يَمُتْ لَوْ لَمْ يَمُتْ لَوْ لَمْ يَمُتْ
لَوْ لَمْ يَمُتْ لَوْ لَمْ يَمُتْ لَوْ لَمْ يَمُتْ لَوْ لَمْ يَمُتْ لَوْ لَمْ يَمُتْ [حديث حسن]

27- On the authority of Abu Sa'eed, Qatada said quoting Anas bin Ma'ad that the Prophet, peace and blessings be upon him, said "Seven things will yield reward to a person even after his death: a knowledge he spread, a slave he dug, a well he drilled, a palm tree he planted, a mosque he built, a copy of the Qur'an he bequeathed, a virtuous son who will pray for Allah to grant him forgiveness." (Hasan Hasan)

٤٠- "لن ينفع من وراء القبر، شامع رسول الله ﷺ في قبره،
 يقبل على قبره قبره فكل من كان حتى أن التراب ثم قال: "يا أيها
 أهل هذا القبر، [حديث حسن]

40- Ibn Majah reported that Al-Furazi said "We
 were with the Prophet, may the peace and blessings
 of Allah be upon him, in a funeral. He sat at a grave
 and started wailing tears so heavily that his tears
 wetted the dust. Then, he said "My brethren! For
 this you should prepare yourselves." (Musaddiq Hasan)

ما جاء أن الموتى يزاورون أهلك فيقبرهم
 ويأخذونهم الكفن لذلك

How the dead exchange visits in their graves

٤١- وفي صحيح مسلم عن عبد بن عبد - رضي الله عنه -
 عن رسول الله ﷺ: "إذا كان أحدكم أماء فليمن كفاها
 [حديث صحيح]

41- Muslim reported on the authority of Jabr bin
 Abdallah that the Prophet, may the peace and
 blessings of Allah be upon him, said "When any of
 you enshroud his brother, let him choose a good
 shroud for him." (Musaddiq Sahih)

يا حاد هذا كلام القبر كل يوم
وكلامه للنفوس إياها يصيح منه

**How the grave speaks and addresses its
inhabitant daily**

١٦- وخرج هذا بن عمرو قال: "كنا بصور فسمعنا، هي ملك
بن معول، هي عبد الله بن عبد بن عمر قال: يقول الله لآدم
عقل به يقول: "يا آدم، كيف نسيتني؟" أما علمت أني بيت
(بلكة ومهد) السود، ومهد القوم، ومهد القوم؟ [نظر صحيح]

42- *Abdullah bin Ubaid bin Umar* said, "Allah gives a tongue to the grave to speak with, and it will address a person saying "O son of Adam! How come that you have forgotten me? Have not you known that I am the abode of decay, the abode of worms, the shade of loneliness, the shade of seclusion?"

(an authentic account)

١٧- قال: وحدثنا وكيع، عن مالك بن معول، عن عبد الله بن
عبد بن عمر قال: إن قبر يهكي ويور في بكائه أن عبد القوم،
ولما بيت القوم، ولما بيت القوم. [نظر صحيح]

43- *Abdullah bin Ubaid bin Umar* is reported as having said "The grave would cry saying: I am the dwelling of strangeness, the shade of loneliness and the shade of worms" (an authentic account).

كيف يضغط القبر على ساكنيه وإن كان صالحاً

How the grave presses its inhabitants,
even the virtuous ones

41- قيل في قبر علي بن أبي طالب رضي الله عنه رسول الله ﷺ قال:

وهذا الذي يضغط له عظمي لم يخن ولا ضل ولا أوفى له سماء وشبهه

صغيراً أيضاً من الملائكة، كذا خبر عنه لم يخرج عنه قال أبو عبد

لرحمن السلمي رضي الله عنهما، [حديث صحيح]

41- *Abdullah bin Umar* reported that the Prophet, may the peace and blessings of Allah be upon him, said "This one (i.e. *Sa'id bin Mo'az*) for whom the Throne of Allah, the Merciful, was moved and the gates of paradise were opened, and who was attended by seventy thousand angels, was pressed once in the grave and then released." (*Hadith Sa'ih*)

42- ومن حديث ثعلبة بن النضاح بنسبه أبي طالب قال: لما حضر

رسول الله ﷺ قال رسول الله ﷺ: من لقر صمته

أو ساء صوته لم يلقها فيها بعد، بن معاذ، [حديث صحيح]

42- *A'isha*, the mother of the believers, may Allah be pleased with her, reported that the Prophet of Allah, peace and blessings be upon him, said "The grave has a pressure, if anyone was to be saved from it, *Sa'id bin Mo'az* would." (*Hadith Sa'ih*)

الحيث يهتف بكاء أهله عليه

وهم من ظرو الناس له

The dead person is tortured when his family
waits for him

(That makes him suffer)

19. ونكر في قبر من عذ قبر هي كذب (الشيعة) من
حدث في موسى الشعرى من يحيى 33 في: حيث يهتف بكاء
يحيى عليه، إذا قلت قتلته، وأعداء، والعبراء، والكنية، حد
حيث وفيل له، لم يصدقه، لم يصدقه، لم يصدقه.

[حدث من]

46- Abu Muzah reported that the Prophet, may the peace and blessings of Allah be upon him, said "A dead person will suffer from the weeping of the living people over his death. When a weeping woman says bemoaning her husband: "O my supporter, O my provider," the dead person will be moved roughly and the angels will say to him "Are you her supporter? Are you her provider?" Ghazirah Mawar.

ما يقال عند وضع الميت في قبره

وقال اللهم في القبر

What should be said on placing the dead
person in his grave

19- روى في نسخة من من قال، لم أركوا في يعرفوا
لرسول الله 33، يقول في أبي الله، وكان يصريح بصريح أهل

قال: ونظروا في أبي طلحة ونظروا في أبي بكر لأهل المدينة، وكان
 يلحدونهم: إلهما رسولين، قالوا: الله عز وجل: فوجدنا أبا طلحة
 ميتا، ولم يوجد أبو سعيد فلد الرسول الله ﷺ
 [بحر صحيح لغيره]

47- Abu Abbas, may Allah be pleased with him, said "When the Companions wanted to dig a grave for the Prophet, they asked Abu Obaida to do that. He used to dig graves the way the people of Mecca used to. They also asked Abu Talha, who used to dig graves for the residents of Medina. They sent messengers to the two of them and prayed "O Allah, glory to You! You choose the one who digs the grave of Your Prophet!" The messenger then found Abu Talha who came immediately whereas Abu Obaida could not be found then. So, Abu Talha dug the grave of the Prophet the way the residents of Medina used to." (An authentic account)

48- وروى أبو داود عن أبي عبد الله قال: رسول الله ﷺ:
 ولحد لنا، ونشق لغيره. حرقه في ملحه ونثره في وقل
 حديث صحيح.

48- Abu Abbas, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said "Lord, a small hole at the side of a big grave is for us while Shiqq is hole on the earth is for others." (Hadeeth Sahih)

الوقوف عند القبر قليلة بعد الدفن والسماع بالتشديد له Standing by the grave after burying the dead person And praying for him

٤٩- لم يرد عن عثمان بن عفان - رضي الله عنه - قال: كان رسول الله ﷺ إذا خرج من دفن الميت وقف عليه وقال: والسمعة (أسماء) وأبوها، قالت: فيه الآن ثمانون [عشت مئتين]

49- عثمان bin Affan, may Allah be pleased with him, said "After burying a dead person, the Prophet, peace and blessings be upon him, would stand by the grave and say "Back forgiveness for your brother, ask Allah for him not to hasten in his answers for he is being questioned now (by the angels)" (Rudrah Sahih)

٥٠- ومن هذا الباب ما ثبت في الصحيحين عن عبد الله قال: قال رسول الله ﷺ: يلقي الله من أنامه العنود، وثقل العيوب، وثقل سموت القاطنين [حدث صحيح]

50- Abdullah reported that the Prophet, peace and blessings be upon him, said, "She does not belong to us, the one who slaps her face, tears her clothes, and repeats the same expressions of grieving that were uttered during the time of Jahiliya (pre-Islamic Paganism)." (Rudrah Sahih)

٥٦- وهما أيضا عن أبي بردة بن أبي موسى قال: رجع أبو موسى رجلاً فقلت: أهله ورأسه في حجر امرأة من أهله فصاحت امرأة من أهله. فلم يستطع أن يرد عليها شيئاً، فلما أتى القوم من بني منى بقرآن منه رسول الله ﷺ قال رسول الله ﷺ: نرى من مصابة والمصابة [ميتة مصحح]

51- Abu Barde bin Abu Musa said "Abu Musa got sick to the extent that he fainted. He was lying with his head in the lap of one of his family. A woman, from amongst his relatives, cried out he could not stop her. When he gained his consciousness, he said "I have no relation with the ones who have been denounced by the Prophet, for the Prophet, peace and blessings be upon him, denounced the wailing woman, the woman who shaves her hair (as a token of mourning) and the one who tears her clothes." (Musahhah Sa'adi)

٥٧- ابن مسعود عن أبي أمامة بن رسول الله ﷺ عن عائشة وعبد الله بن مسعود، والقاسم بن جهم، والقاسم بن نوفل، وطور [ميتة مصحح]
[حديث مصحح]

52- Abu Usama reported that the Prophet of Allah cursed the one who slaps her face, the one who tears her clothes and the one who dares or swears herself. (Musahhah Sa'adi)

a person is placed in his grave and his friends turn their backs to him, he can hear the sound of their steps. Two angels will come to him and let him sit and say to him: "What do you think of this man who was sent to you?" The hearer would answer: "I have witness that he is the servant of Allah and His Prophet." They will comfort it then saying "Look at your place in hellfire! You have been given a good place in paradise instead of it." So, he will see both places. As for the hypocrite and the unbeliever, they (the angels) will ask him: "What do you think of the man who was sent to thee?" and he will answer: "I do not know! I used to go along with people in what they say." Then they will say to him: "Turned you are! Never did you have knowledge!" Then, he will be hit with iron hammers on his ears. He will cry loudly to the extent that all the dwellers of other graves will hear him." (Hadith Sahih)

ذكر حديث التواتر المشهور الجامع لأحوال
الجنود عند قبور أربابهم وقت قبورهم

**The famous Hadith narrated by Al-Bayhaqi's Ben
Abi that sums up The affairs of the dead at
death and in the grave**

٢١ - أخرجه أبو داود الطيالسي وعنه بن سعد في مسنده،
وعنه بن سعد في (كتاب الطباعة والمصنف)، وعنه بن السري في
(عنه)، وأحمد بن حنبل في (مسند)، وغيرهم، وهو حديث صحيح له
طريق كثيرة، منهم سمرج بن طرفة، عنه بن سعد، أما أبو داود الطيالسي

أعزى، وقال: هود إلى الأرض، وهناك راحة في حبيب بلقيس ملكتي
سيدة الأنهار، فينهراته، ويحشائه هطول من ريشة وما تسك؟
ومن عبيد؟ يقول: ربي الله وشي الإسلام، يقول: هذا قول في هذا
الرحيل الذي تحت حكم؟ يقول: هو رسول الله هطول، وما يتوكل؟
يقول: عاهد بالحيات من ربي ما أصاب به وجهك، فلما وبك
قوله تعالى: (لَأَنْبِئَنَّكَ اللَّهُ تَعَالَى أَعْمَارًا بِمَا تَقُولُ الْفُجَّارُ فِي أَعْيُنِ الْمَلَائِكَةِ
وَفِي الْأَعْرَافِ) قال: وسأني سألني الله أن قد صنف عيني فخرهم،
من قصة وأسماء من قصة، ولوه سرله عنها ويصيح له من يصوره
ويحل حمله له في صورة، رجل خمس لوحة طوب طراقة حسن
الملك، يقول: أنتي بما أنت لست بوضوح من تد وعملت فيه
مهم معهم هطول، شرفك الله بحر، من أنت هوجيك طوجه الذي جاء
بالبحر؟ يقول: هذا يومك الذي كنت تواعد لو الأمر الذي كنت تواعد،
أنا عقلت الصالح هو الله ما عشتك إلا كنت سرعما هي طاعة الله طيحا
في معصية الله ففرك الله بحر، يقول: رب، ألم تصدقه في أن رجع
إلى أعلي، وحالي قال: هطول كس طاعرا وقال في قبل من طيحا والفتوح
في الأعراف عاهد ملكك طيحي عاهد وأنه قال: امر من أيتها النفس
طبيخة أشرى، يستط من الله ومعصية، فتقول الملكة سود الطوجه
معهم يسوع من بار فإذا قصصها الملك دعوا لهم بدعوا في هذه طرفة
هي، قال: فخرى هي حشد مستخرج، يطع منها العروق والمصعب
كالمسود الكثير الشعب من أصوب السبل، فوعد من الملك فتخرج
كلت مدينة وحشد فلا يمر على عاهد في من السماء في الأرض، إلا
قالوا ما هذه طروج المدينة؟ يقولون: هذا ثلاث وأسماء أسفله عني
ينوي، به إلى سماء الدنيا فلا يخرج لهم، يقولون: رنو، في الأرض من

ويعيد إلى منها حياتهم وهبها بعدهم ومنها يخرجهم ذرة أخرى قال:
 فمر مني به من السماء. قال: وتلا هذه الآية: (وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ رِيحًا تَكْفِئُ
 حَبًّا مِنَ السَّمَاءِ فَيَهْبِطُ الْغُلُقُوتُ) نوح يقول: به ذريح في شكك (سبحان)،
 قال: يهبك إلى الأرض وتلك فيه روحه، ويؤويه ملكي شيدا، (سبحان
 عليهم به وبملكه يهولان: من ربح؟ وما ملكه؟ يهول: لا نرى،
 يهولان: فما نكول في هذا الأرض الذي يبعث فيكم؟ فلا يهتدي لاسمه
 هيدل، معند، يهول: لا نرى سمعت الناس يهولون ذلك قال: يهول:
 لا تربك هيبك طيه لره على حثف لسلابه، ويحل له هيله هي
 صوره: رجل فوج نوحه من فوج فوج القباب، هيدل: ألبس بعدل
 لك وسقطه، يهول: من أنت فوحبك الذي جاء بالقبر؟ يهول:
 أنا تلك الحيت هو انه ما طيك لا كنت تعطينا عن طاعة انه سريه
 إلى مصيبة الله.

قال عمرو في حديثه عن السهل عن راس عن شراه عن عيسى
 (عليه السلام) يهول: له أصم لكم بده سرية أو صوب بها حل صار نوحه
 أو قال: يرميها هيبه به سرية تسميها الحلائل إلا القائل، ثم تعد
 هه نروح هيبه سرية أخرى: الخط أي دود ططاسي وخرجه
 على من معها العبي من هذا طريق بعباد وراة هه: يتم يهول له
 أصم لضم سرية من حشد هيبه بها سرية هيدل بها هي
 نوحه على هيبه، ثم بعد هيبه سرية هتي بها من نوحه على
 هيبه من وراة هي هيبه طوقه هه قوله مورية من حديد: يلو الحثف
 عليه القائل لم يطو بها هيبه بها سرية هيبه قراة، ثم بعد هه
 نروح، هيبه بها سرية يسميها من على الأرض غير القليل، ثم
 يهول: يرميها له أو من من نوح، وحتما له ندا إلى الله، هولي: له

توحلى من من ويخرج له من إلى النار ويرك فيه من قوله: ويخرج
 من الدنيا يرحل به منكم غداً عند مجيء الموت من نار وسرايل
 من النار يمشونه يخرج عنه كما سرج السوف الكثير اتعب
 من السوف المشى طلع منه غداً، أما خرجت عنه الله كل
 ملك في السوف وكل ملك في نارهم ، (بعض صحيح)

84- Both *Abu Dawūd Al Tayalisi* and *Abū Ibn Hammad* in their *Muṣannaf* (Verified Collection of Hadiths) and *Abū Ibn Māhūd* in his book *Obedience and Disobedience* together with *Ḥamad Ibn Al-Sayrī* in his book titled *Asṭarīḡ*, and *Aḥmad Ibn Ḥanbal* in his *Muṣannaf* and others narrate this *Hadīth*. It is *Ḥadīth Ṣaḥīḥ* which has many narrations and versions with which *Abū Ibn Māhūd* was extremely concerned. *Abū Dawūd Al Tayalisi* said: "*Abū Dāwūd* told us quoting *Al-A'mash* quoting *Al-Mishāl Ibn Aṣir*, from *Zayn*, quoting as *Lam Al-Sayrī* the *Abū Anb* who said: "We went out with the Prophet of Allah, peace and blessings be upon him, to attend the funeral of a man from *Aṣir*. When we reached the cemetery, he was not buried yet. The Prophet sat down and we surrounded him, in complete silence. Then, he kept looking up and down at the sky and the earth and then he said: "I seek refuge in Allah from the torture of the grave." He said it many times and added: "When a believer approaches the end of his life and is about to die, an angel sits next to his head and says to him: "Come out, you virtuous soul, to enjoy Allah's forgiveness and satisfaction, and so it smoothly comes out like a drop of water coming out from a jug." He said *Aṣir* mentioned the following

part in his narration of the *Maddah*, but Abu Darrar did not. He said "You might not see that. But, white-faced angels whose faces are as bright as the sun come down from paradise carrying shrouds and veils. They sit far away from him until the angel of death takes the soul. When he does, they immediately take it to Allah, glory to Him, says: 'Our angels take his soul and they never fail in their duty.' Then, his soul leaves the body like the sweetest perfume ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them 'Whose soul is this?' and they answer 'It is soul of so-and-so (calling him with the best name he likes).' Then, they reach the gates of worldly sky, which open for him. The best inhabitants of each sky bid him farewell until they reach the seventh sky. Then, it is said 'Write his record in *Bayan* (the high place where the registers of the righteous are kept)' as Allah says in the glorious verse, 'And what will explain to thee what *Bayan* is? There is a register, fully inscribed, to which bear witness those nearest to Allah.' And so it is written. Then, it is said again, 'Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more.' Al-Barrā' then added 'So, they return him to the earth and his soul goes back to his body. Then, two angels come and reprimand him. They seat him and ask 'Who is your Lord? What is your religion? Who is your Prophet?' So, he answers 'Allah is my Lord, Islam is my religion.' Then, they

ask "What do you say about the man sent to you with Allah's message?" He replies "He is the Prophet of Allah ." They ask him again "How did you know that?" He answers, "He brought us manifest voices and muscles from Allah, so I believed him ." Al-Bara' then commented "This is the meaning of the glorious verse that reads "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter." He added "Then, were coming from the sky calls on, "My servant, tell the truth. Grant him furniture and garments from paradise and show him his place therein." So, his grave is enlarged and his charitable deeds take the form of a handsome, well-dressed, sweet smelling man who says to him "I am bringing you glad tidings of the satisfaction of Allah and the everlasting bliss of paradise." He says then to him "May Allah give you glad tidings. Who are you? Your face is laden with goodness." The man replies, "This is your promised day - as he said, your promised reward - and I am your good deeds. I swear by Allah you have always been quick in observing His orders and slow in disobeying Him. May Allah reward you." So, he says "O Allah! Establish the Last Hour so that I can go back to my family and property."

Al-Bara' said "If he is a disbeliever who indulges in the pleasures of worldly life and forgets about the Day of Judgment, when he approaches the end of his life and is about to die, an angel sits next to his head and says to him "Come out, you vicious soul, to suffer from the wrath and fury of Allah." Then, black-faced

angels whose faces are as dark as the night come down from hell carrying shrouds of fire. They sit far away from him until the angel of death takes the soul. When he does, they immediately clutch it. Then, his soul is divided in his body and the angels take it out cutting his nerves and veins like a forked iron bar coming out from wet wool giving the most disgusting smell ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them "Whose foul soul is this?" and they answer "It is soul of so-and-so calling him with the worst name he knows." Then, they reach the gates of worldly sky, which do not open for him. Then, it is said to them: "Take him back to the earth. I promised them that as I created them from the earth, so I will return them and then take them out once more." *Al-Bara*'s said "So, they throw him from the sky, and he roams the waste. "If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped like a bird on its prey and thrown him into a far distant place." *Al-Bara*'s then added "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask "Who is your Lord? What is your religion? Who is your Prophet?" So, he answers "I don't know." Then, they ask "What do you say about the man sent to you with Allah's message?" He cannot remember his name at that time, and they tell him that his name is Muhammad. He says "I don't know. I heard the people say that."

Then they say to him "May you have no knowledge at all" At that point, his grave is narrowed until his organs quake. His various deeds take the form of an ugly, hideously-dressed, bad smelling man who says you him "I am bringing you bad tidings of the wrath of Allah and the everlasting torture of hell." He says then to him "Who are you?" Your face is laden with evil." The man replies "I am your various deeds. I swear by Allah you have always been slow in observing His orders and quick at disobeying Him."

Amr narrated in the *Hadith* he reported from Michael Ibn Amr, quoting Zayn, quoting in turn Al-Bayhaqi's Ibn Ash that the Prophet, may the peace and blessings of Allah be upon him, said "A deaf, mute creature who is equipped with a huge sledgehammer is assigned to attend to him. He hits him once so hard that every creature hears the sound except for man and the Jinn. Then, his soul is returned to him and he hits him again and again." The *Hadith* is reported by Abu Dawud Al-Tayalisi and verified by Ali ibn Mo'ad Al-Jalbi who added to it the following sentences: "A deaf, blind creature who is equipped with a huge sledgehammer is assigned to attend to him. He hits him hard from his forehead to his waist, and then hits him again and again." In other versions of the *Hadith*, he adds to the description of the sledgehammer: "It is so heavy that if mankind and the Jinn gather to move it, they will not be able to. He hits him once after which he turns into dust. Then his soul comes back to him and the creature hits him so hard that every creature on earth, except for the

Jinn and mankind, hears its dreadful sound. Then it is said "Furnish his grave with two pages of fire and open to him a door to hell. And it is immediately done" (Hadith Sahih)

اختلاف الآثار في هذه القبور على المؤمنين بالمصيبة إلى أفعالهم

Different Traditions on the Vastness of the Grave of a Believer

54. جاء في حديث الثوري، ومسلم: أنه يصبح له سبعون فرسخ، وفي الترمذي: تسعون فرسخاً في سبعين برازلاً وفي حديث الترمذي بعد التصريح ويخرج علي بن محمد عن معاذة قالت: قلت لعائشة - رضي الله عنها - ألا يصرفها عن قبرها ما يكون وما يصح به؟ قالت: إن كان موسماً صح له في قبره أربعون برازلاً قلت: وما إذا لم يكن بعد صيف الجبال وماذا كان؟ إلا يروى قبره عليه صيفاً.

55. Bukhari and Muslim both reported that the 'grave of a believer will be 70 yards.'

In *At-Tirmidhi*, it will be 70 sq. yards. In the *Hadith* of *Al-Bayhaqi*, it will as wide as one could see. *Ah* Ibn *Abi Ma'ad* reported on the authority of *Mu'awidha* that she asked *A'isha*: "Will you tell us about our graves, what is going to happen to us?" She said "If a person is a believer, his grave will be as wide as 40 yards" I said "This will follow the pressure of the grave at the time of the questioning. As for an unbeliever, his grave will be always narrow."

ما يكفون منه عذاب القبر باختلاف أحوال
الخصاة فيه يختلف باختلافهم

The causes of grave torture
(The different conditions of the disobedient
according to their sins)

٥٦- "أبو بكر بن أبي شيبة عن أبي هريرة عن النبي ﷺ قال:

يكثر عذاب القبر من قوليه: [عذبة مستوح]

56- On the authority of Abu Harura, may Allah be pleased with him, Abu Bakr bin Abu Shaiba reported that the Prophet, may the peace and blessings of Allah be upon him, said "Urine is what makes most people tormented in the grave" (Hadith Sahih)

٥٧- "والصبري وعظم عن أبي عثمان قال عن النبي ﷺ قال:

قبري قال: يا أيها الصبري وما يعذب في قبري - أما أنتما فكان
يعذب بالجمعة، وأما الآخر فكان لا يتكلم من يومه فلهذا يعذب
رحمت الله ناشئ ثم قرأ على هذا واحد و على هذا واحد ثم قال:
يا أيها الصبري عذبتا ما لم يمتنوا.

57- Bukhari and Muslim reported that Abu A'ban said "The Prophet of Allah, peace and blessings be upon him, passed by two graves and said, "They are being tortured because of minor failings. One of them used to spread slander amongst people and the other used not to cleanse himself after urination." Then, he asked for a fresh green plant and divided it into two. Then, he placed one on each grave and said, "So long as these are green, they will alleviate their torment."

٥٤- المصري عن سمرة بن جندب قال: كنت غشي ^١بأبي عيسى
صلاة قبل حلب بوجهه، فقال: يا بني، رأيت منكم الليلة رؤيا؟ قال: فبين
في أحد رؤياي مصعب، فقال: ما شاء الله، هذا ما فعلت، رجل رأي
أنت منكم رؤيا؟ قال: لا. قال: يلقى رأيت الليلة ورجل ألباني فلما
يأتي فلنرجلني إلى أذر من المصعب، فلما رجل حاشي ورجل قائم
جاء فكلم من هذا فجاءه في شدة حتى يقع فيه، ثم جعل يشقه
الأخر مثل ذلك ويقتل شقه هذا فيعود فيصعب منه قلب، ما هذا؟ قال:
انطلق، فاستطاع حتى أتيا على رجل مستطعم على فداء ورجل قدم
على رصه ظهر أو سمرة هتدح بها رأسه، هذا صورة شدة الضرب
فصلى ليأخذه هذا فرجع إلى هذا حتى يلقم رأسه وفاء رأسه كما هو
فقد إليه مصعب، قلت: ما هذا؟ قال: انطلق فاستطاع إلى ذلك مثل
الصور أعلاه صبي وأطعمه وأبعث يذبح نذره بار، وقد عجزت برحمي
حتى كدت أن يخرجه، هذا صفت رجوعها وأنها رجل وساء
عرفت، فقلت: ما هذا؟ قال: فاستطاع، فاستطاع حتى أتيا على شهر من ثم
فيه رجل قائم وعلى شط شهر رجل بين يديه مصعب، فقلت: فربما
شئ في شهر فبأنه أن يخرج من الرجل يمشي في فيه فواء
حيث كان يجعل ذلك جاء ليخرج، رمي في هذه فمضى فخرج كما
كان قلب، ما هذا؟ قال: انطلق فاستطاع، حتى أتيا إلى روضة
مصعب، فيها شجرة عظيمة وفي أصلها شيوخ وصبيان، وإذا ربي
فرب من الشجرة بين يديه بار، وهذا مصعب في الشجرة، فاستطاع
فإذا لم أر قط نفسي فيها فبها شيوخ وشباب وساء وصبيان، ثم
أخرجني منها فمضيت في الشجرة، فاستطاع إذا هي أقصى وأفضل،
فبها شيوخ وشباب فقلت: فلو ضاعني الليلة فأخبر من هذا رأس، لا

accompanying me. "What is this?" But they said "Let's go." We went forth and I saw two men: the first was lying on his back and the second was standing by him holding a rock. Every time the second man hits the first with the rock on his head, his head is fractured and the rock rolls far away. So, he goes to collect it while the first man's head gets healed and returns to normal. Then, he does the same again and again. So, I asked the two men accompanying me "What is this?" But they said, "Let's go." We went forth and I saw a hole that looked like a furnace, being narrow on the top and wide in the bottom with blazing fire under it. Naked men and women were locked in that furnace. Whenever the fire blazes, they rise up till they reach the top and almost come out of the furnace, only to get down again when the flames are about to quench. So, I asked the two men accompanying me "What is this?" But they said "Let's go." We went forth and I saw a river of blood with a man in the center and another on the beach holding many stones. Whenever the man in the river gets closer to the beach in an attempt to get out, the other one throws a stone at his mouth returning him to the center. Then, the man in the river attempts again to come out, only to be thrown once more by a stone, and so on. So, I asked the two men accompanying me "What is this?" But they said "Let's go." We went forth and I saw a green garden that contains a very large tree under which an old man and some children sit. Close to the tree, there stood a man smoldering a fire. The two people accompanying

and led me to ascend the tree. They conducted me to a house - full of old and young men - that is more beautiful than anything I have ever seen before. So, I said to the two men accompanying me: "You made me wander tonight, so explain to me what I have seen."

One of them said: "As for the one whose jaw is pressed by the hook, he is a liar who used to tell one that became well-known in worldly life. He will stay like this till the Day of Judgment. As for the man whose head is fractured, he is a man whom Allah has taught the Qur'an. But he neither recited it at night nor applied it during the day. He will remain like this till the Day of Judgment. As for those whom you saw locked in the furnace, they are the adulterers, and the one standing in the river of blood, is the person who deals in usury. As for the old man standing by the tree, he is Abraham, peace and blessings be upon him, and the children surrounding him are mankind. The one who blows the fire is Israfel, the angel of hell and the first house we entered is the paradise of believers. But, this house we are in now is the paradise of martyrs. I am Gabriel and this is Michael. Now, raise your head, Muhammad." So, I raised my head and saw something like clouds. They said: "This is your abode." I said: "Let me in," but they said: "You still have some years to live, when they end, you will enter your house." (Hududh Sahih)

Allah. This is the explanation of the glorious verse that reads: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter." Abu Dawud verified this Hadith in his *Saḥiḥ* saying: "Al-Baḥā' Ibn Anb said that the Prophet, may the peace and blessings of Allah be upon him said: "When the Muslim is asked in his grave, and he testifies that there is no god but Allah and that Muhammad is the Prophet of Allah, this is the explanation of the glorious verse that reads: "Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter," as mentioned before in the long Hadith narrated by Al-Baḥā' (Musḥaf Saḥiḥ).

٦١- وخرج نسائي عن جامع بن شاذان قال سمعت عبد الله بن مسعود يقول: كنت جالساً مع بلال بن رباح وعائذ بن عمرو، فقالوا: إن رجلاً مات بطنه قد يشبه أن يشبه جارية، قال: نعم، قالوا: ثم من رسول الله (ﷺ)؟ قال: نعم، لم يمت حتى فرغ من حروجه أو دونه الطيالسي في مسنده قال: سمنا نعمة، قال: نعم من جامع بن شاذان، قالوا: ومن قال الآخر؟ قال: (حدث صحيح)

61- Al-Nasā'i's report from Jaʿfar's Ibn Shādhān that he heard ʿAbdullāh Ibn Masʿūd saying: "I was sitting with Balāʾ ibn Rāḥ and ʿAʿīẓ ibn ʿUmar when they mentioned that a man died of an internal disease and expressed their desire to attend his funeral. One of them said to the other: "Did not the

Prophet of Allah, peace and blessings be upon him, say "He who dies of an internal disease would not be tortured in his grave" (Verified by *Abu Dawud Al Tayalisi* in his *Masaand* introducing it as follows: "Shu'ba reported that *Jame' ibn Shaddad* said: (and he mentioned the same wording) and added that the other answered the question in the affirmative.)

(*Hadith Sahih*)

٦٦- الخامس: روى سفيان، عن ربيعة بن سيف، عن عبد الله بن عمرو قال: قال رسول الله ﷺ: "من مات يوم الجمعة أو ليلة الجمعة، لا يؤذي منه ضرر" قال: هذا حديث حسن صحيح، وليس فيه متصل، وبيعة بن سيف، يروي عن عبد الرحمن بن عوف، عن عبد الله بن عمرو، ولا يعرف لبيعة بن سيف سماع من عبد الله بن عمرو.

63. *At-Tirmidhi* reported that *Rabe' ibn Sa'f* quoted *Abdullah ibn Amir* who said: "The Prophet of Allah, peace and blessings be upon him said: "The Muslim who dies on Friday, whether during the day or at night, will be protected from the torture of the grave." *At-Tirmidhi* said that this *Hadith* is *Marfu'*, *ghareeb* but does not have *isnad muttasil*. *Rabe' ibn Sa'f* always narrated *Hadiths* from *Abd al-Rahman Al Habbal* quoting *Abdullah ibn Amir*. We have never known that he reported *Hadiths* from *Abdullah ibn Umar*.

الهدى تعرض عليه بهضه بالفصاء والتعشيق

The dead person is brought to his abode
in paradise or hell morning and evening

٩٢- الثوري وسام بن مري بن رسول بن مري قال:
ان الله عز وجل يبعث روحه الى كل من
هو فيه من الجنة او النار في كل يوم
يقل: هذا مصرك حتى يبعثك الله يوم تقوم الساعة [حديث صحيح]

62- On the authority of Abu Omar, Bukhari and Muslim reported that the Prophet, may the peace and blessings of Allah be upon him, said "When a person dies, his last abode is shown to him twice in the morning and in the evening whether he is of the dwellers of paradise or hell. It is then said to him: 'This is your eternal abode until Allah resurrects you on the Day of Judgment.' (Hadith Sahih)

٩٣- وقال عبد الله بن مسعود: الروح انما تعرض في جوف
طير سود يعرضون على امرئ كل يوم مرتين حتى يبين الله له
ذلك فانه تعالى: ﴿الَّذِينَ يُقْرَءُونَ حُرَّتِهِمْ طُيُورًا وَهُمْ فِيهَا
يُرَوَّضُونَ فِي جَوْفِ طَيْرٍ سَوْدٍ كَمَا يَكُونُ جَوْفُ طَيْرٍ وَنُزُوحُ كُلِّ يَوْمٍ
مَرَّتَيْنِ فَتُكَلِّمُهُمْ فِيهَا﴾ [نور محمد]

64- Abdullah Ben Mas'ud, may Allah be pleased with him, said "The souls of the family of the Egyptian Pharaoh are placed inside some black birds. They are brought to hell twice every day and told that it is their last abode. This is the explanation of the glorious verse that reads: 'In front of the fire

hell), and I will say "O Lord, my Companion! Allah would say to me: "You have no idea what change they implemented after your death." I will then say as the righteous pious slave, Jesus, did: "And I was a witness over them whilst I dwelt amongst them." The narrator added: then it will be said "Those people relegated Islam, kept on turning on their heels since you left them." This Hadith is also reported by Bukhari and Al-Tirmidhi. (Mash'ah Sa'adah)

٦٧- عن معاوية بن (عجل) رضي الله عنه - عن النبي ﷺ في حديث مشهور قال: "والله يده إلى شام قال: ويعنها إلى هند طسرون. وكسما ومدة وتغرون على وجوهكم يوم القيمة" (على) لهم بكم القدر، ترون منكم أداء، ثم عزهم على الله، وتكرمهم على الله وإن قول ما يعرف هي أمتكم بعدد وفي رواية أخرى ذكرها من شيء: يولى قول ما يتكلم من (إنسى بعدد وكسما). (حديث صحيح)

67- Narrated Ma'nar-ya Ibn Sa'adah, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, pointed to the Levant and said: "There you will be gathered while being riders and walkers and you will be dragged on your faces on the Day of Judgment with other nations. You will be the most feared and the most honored in the sight of Allah. The first organ to speak of one's body will be his thigh." In another version reported by Ibn Abu Shalaba, the Prophet said, "The first organ to speak of the man will be his thigh and palm." This explains the glorious verse reading "Every man that day will have concern enough to make him careless of others"

٦٤- مسلم بن عائشة - رضي الله عنها - سمعت رسول الله ﷺ يقول، يومئذ لنسرى يوم القيمة عذرا نونا ثولا، قالت يا رسول الله، أرأيت وأنت، حينها يمر بمصعب بن عمير؟ قال - رضي الله عنه - نعم من أن يمر بمصعب بن عمير.

[أخرجه صحيح]

64- On the authority of A'isha, may Allah be pleased with her, Muslim reported that she said "Prophet Muhammad, peace and blessings be upon him, said "People will be gathered barefooted, naked and uncircumcised " I said "O Allah's Prophet! Will men and the women look at each other?" He said, "O A'isha! The situation will be too hard for them to pay attention to that" (Hadith Sahih)

٦٥- مسلم بن مسلم بن عمرو، بن سعد بن الأسود - رضي الله عنه - قيل - سمعت رسول الله ﷺ يقول - يا بني القيس يوم القيمة من القيل على نكاحي، فيردك لى مني، قال مسلم بن عمرو هو انه ما أبري ما يعني مسلم بنه، رضي الله عنه، الذي كان به القيس قبل، يهاكون نكاحي على امر أختهم هي العرق، ففهم من يكون إلى كعبه، وفهم من يكون إلى ركبته، وفهم من يكون إلى خنجره، وفهم من يلمسه (العرق) القيس، قال وأخبر رسول الله ﷺ بسيد القيس، والفرجة لم يفتي ورد قوله تكلم به طعن ففسرهم القيس.

[أخرجه صحيح]

65- Muslim ben Muslim ben Amr, ben Saad ben al-A'was, may Allah be pleased with him, said "The Prophet, peace and blessings be upon him, said "On the Day of Judgment, the son would

draw so close to the people that there would be left only a distance of one mile." *Sulaim ibn Asfar* said: "By Allah I don't know whether he meant by "mile" the unit of measuring distance or the tiny instrument used for applying kohl to the eyes." The Prophet, however, is reported to have said: "People would be submerged in perdition according to their deeds: some up to their heads, some up to their knees, others up to their waists and some would have the bristle of perdition on his pointed his hand toward his mouth!" *Abi Tirmidhi* also reported this *Hadith* but he added: "A mile by which they apply kohl to the eye which the sun will walk." (*Hadith Sahih*).

٧٠- ونكر من المشرق (إلى) أمروا ملك من ملوك بني عبد
من بني العيص فقال: يا أبا عبد الله يوم القيامة مثل النمل في نحر
وطيقت الذي يند كحشبه موضعاً يصعب عليه، وإن طمس نسي من
روزهم على لا يكون منه وبين رؤسهم أما قل مبالاً أو مبالاً لم
يترك قسي مرهاً بصعاً وسكون صعداً، وعند القيوم ملك إذا وزن
العبد فسأله: ألا إن فلان من فلان قد نكث مواليه وسد سمعه لا
يسمع بعدد أب، ألا إن فلان من فلان قد نكث مواليه وشغل شغره
لا يسمع بعدد أب، (بعثت صحيحاً)

70- *Ibn Al-Mubarrak* related that *Muhib ibn Maghal* reported *Ustad Allah ibn Al-Far* said: "On the Day of Judgment, the feet will be like arrows in a pod and the lucky person will be the one who finds a place for his feet to stand on. The men will draw so close to people's heads that there would be left only a distance of one or two miles. The heat of the sun will increase some sixty times as much. Wherever a

slave's record is weighed by the balance, an angel will call out: "The balance of so-and-so the son of so-and-so has been heavy; therefore he is very happy and will never experience unhappiness again." He will also say: "The balance of so and so, the son of so-and-so has been light, therefore he is deeply distressed and will never experience happiness again."

(An authentic account)

٧٠ مسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: إذا ألق العرق يوم القيامة لذهب في الأرض سبعين سنة وأنه لا يطغى على قوم من الناس لو أنهم ظنوا أنهم أهل الجنة قال لرحمة الله عليه. [حديث صحيح]

71. Muslim reported on the authority of Abu-Hurayrah, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "People will sweat so profusely on the Day of Judgment that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches people's mouths or ears." Those doubted which one of them the Prophet mentioned and said: "This Hadith is reported by Bukhary (Hadith Sahih)

ما ينقذ من أهوال يوم القيامة ومن كبريتها

**What rescues people from the agony and
terrors of the Day of Judgment**

٧١ مسلم عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: إذا ألق العرق يوم القيامة لذهب في الأرض سبعين سنة وأنه لا يطغى على قوم من الناس لو أنهم ظنوا أنهم أهل الجنة قال لرحمة الله عليه. [حديث صحيح]

74- *Incense of the Masjid* reported on the authority of *Abu-Huraira* that the Prophet, peace and blessings be upon him, said "Seven people will be shaded by Allah on the day when there be no shade except His. They are: a just ruler, a young man who has been brought up at the worship of Allah since his childhood, a man whose heart is attached to mosques, two people who love each other only for Allah's sake and who meet and depart for Him only, a man who refuses the coil of a charming woman of noble birth for an illegal sexual intercourse with her saying 'I am afraid of Allah,' a person who practices charity so secretly that his left hand does not know what his right hand has given to the poor, a person who remembers Allah in seclusion so intensively that his eyes get flooded with tears." The phrase 'His shade' means the shade of His throne as mentioned in the commentaries of the *Mustadrak* (*Mustadrak Sahih*).

الشفاعة العامة لقدينا محمد ﷺ لأهل المحضر

The general intercession of the Prophet for the gathered people

٧٥- مسلم عن أبي هريرة - رضي الله عنه - قال قال النبي ﷺ يوماً يلطم فرج الله الخرج وكانت تحببه ههنا منها بيضة ههنا-
 لما صعد النبي يوم النخبة وكان مروى بن الحارث يجمع الله الأنبياء
 والأغريق في صعيد واحد يستمعون له فيقولون ويدهم البصر ويرو
 الشمس فيلج الناس من الغم والهم والهم لا يطقون ولا يحيطون فيقول
 بعضهم لبعض انفسكم لا تروى ما سمعتم الا تروى ما قد بلغكم"

لا تستطرون في من شفع لكم في ربكم؟ يقول بعض الناس الغصص:
 نسوا لهم، فسلطون لهم يقولون: يا قوم انتم لو ما تم الشجر حطفت به
 سيده وجميع ذلك من روجه. ولكن انكلمتم فسمعوا انك تشفع له في
 ربك ألا ترى ما نحن فيه. ألا ترى ما قد فعلنا؟ يقول لهم: في ربك
 غصص اليوم غصصا لم يغصب قلته منك وإن يغصب بعد غصصه وإنه
 يهاني عن شجره الغصصه. غصص يغصص إلى (يغري)، (يغري) إلى (يغري)
 مروج. فسلطون موحا يقولون: يا موح، أنت قول القوم إلى الأرض
 ومالك أنت. شكور أنت شجع لنا إلى (ربك)، ألا ترى (إلى) ما نحن
 فيه؟ ألا ترى ما قد فعلنا؟ يقول لهم موح: إن ربك قد غصص اليوم
 غصصا لم يغصب قلته منك وإن يغصب بعد غصصه وإنه قد كانت لي
 دعوة. حوت بها على قومي غصص يغصص، دعوا إلى (يغري)، فسلطون
 عن سيده فسلطون: يا قوم أنت سيده وبذلك من أهل الأرض
 تشفع لنا إلى ربك ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد فعلنا؟
 يقول لهم (يغري) في ربك قد غصص اليوم غصصا لم يغصب قلته منك
 وإن يغصب بعد غصصه. ولكن انكلمتم غصص يغصص، دعوا إلى (يغري)،
 دعوا إلى موسى. فسلطون موسى يقولون: يا موسى، أنت رسول الله
 فغصصك أنت بربكته وغصصك على الناس شجع لنا إلى ربك، ألا ترى
 (إلى) ما نحن فيه؟ ألا ترى ما قد فعلنا؟ يقول لهم موسى: إن ربك قد
 غصص اليوم غصصا لم يغصب قلته منك وإن يغصب بعد غصصه. وإنه
 فعلت هذا لم تأمر بقتله، غصص يغصص إلى غصص فسلطون غصص
 يقولون: يا غصص، أنت رسول الله وكلمت الناس في العهد وكلمة فيه
 فغصصا غصص مريم وروح منه. فغصص لنا إلى ربك، ألا ترى (إلى) ما
 نحن فيه؟ ألا ترى (إلى) ما قد فعلنا؟ يقول لهم غصص: إن ربك

condition you have reached?" Won't you look for someone who can intercede for you with your Lord? Some people will say to others, "Go to Adam." So, they will go to Adam and say to him, "You are the father of mankind, Allah created you with His own hand, and breathed His spirit into you, and ordered the angels to prostrate before you, so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" Adam will say, "Today my Lord has become angrier than he ever was before, or will ever become thereafter. He forbade me (to eat from the fruit of) the tree, but I disobeyed him. I care only for myself now as I am more in need of intercession. Go to someone else, go to Noah." So they will go to Noah and say (to him), "O Noah! You are the first (of Allah's Prophet) to the people of the earth, and Allah has named you a 'thankful slave' so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" He will say, "Today my Lord has become angrier than he ever was before, or will ever become thereafter. I had (on the world) the right to make one definitely accepted invention, and I made it against my nation. I only care for myself now. Go to someone else, go to Abraham." They will go to Abraham and say, "O Abraham! You are Allah's Prophet and his companion from among the people of the earth; so (please) intercede for us with your Lord. Do not you see in what state we are and to what condition we have reached?" He will say, "Today my Lord has

became angrier than he ever was before, or will ever become thereafter I have told three lies," and mentioned them. "I only care for myself now." Go to someone else, go to Moses." The people will then go to Moses and say "O Moses! You are Allah's Prophet and Allah gave you superiority over the people with his Message and with his direct talk to you, so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" Moses will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter I killed a person whom I had not been ordered to kill. I only care for myself now. Go to Jesus." So they will go to Jesus and say: "O Jesus! You are Allah's Prophet, and his word which he sent to Mary, and a superior soul created by him, and you talked to people while still young in the cradle. (Please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached/Jesus will say "Today my Lord has become angrier than he ever was before, or will ever become thereafter." Jesus will not mention any sin, but will say "I only care for myself now. Go to someone else, go to Muhammad, peace and blessings be upon him. So they will come to me and say "O Muhammad! You are Allah's Prophet and the seal of the Prophets and Allah forgave your sins of the past and the future, so intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" The Prophet added, "Ten I will go beneath the name and

fall in prostration before my Lord. Then Allah will guide me to such praises and glorifications to him as he has never did anybody else before me. Then Allah will say: "O Muhammad! Raise your head. Ask for what you want, and you will be granted it. Intercede, and your intercession will be accepted." So I will raise my head and say: "O My Lord! Have mercy on my nation, have mercy on my nation!" It will be said: "O Muhammad! Let those of your followers who have no accounts, enter through the right gate of paradise, and they will share the other gates with the people." The Prophet further said: "By the One in Whose hand my soul is, the distance between every two gateposts of paradise is like the distance between Mecca and Busea (in the Levant) or that between Mecca and Hagar." (Hadith Sahih)

٧٦- فصل: هذه التذاعة العامة التي حصل بها سيدنا محمد ﷺ من بين سائر الأنبياء هي التي رآه بقوله عليه ﷺ (إني أشتاق) ولكن سي دعوه مستجابة لتعمل كل من دعوتك، وإني أشتاق دعوتي فتذاعة لأمتي، رواد الأئمة البحاري، ومسلم، وغيرهم، وهذه التذاعة العامة لأهل النواصب، أيما هي ليحصل خصمهم ويراعوا من قول النواصب وهي التذاعة به ﷺ وقوله: يقول: يا رب، أمتي أمتي، انصاف بأمر الله وإظهار صفته بهم، ولطفه عليهم، وقوله: فيقال: يا محمد، أمتي الله من أمتك من لا حساب عليه بل على أنه شفع فيها طلب من أعمال حساب أهل النواصب، فلهذا لما لم يبدل من لا حساب عليه من أمتك حسب شراخ هي حساب من عليه حساب من أمتك وغيرهم وكان عليه

فمنه التوسعة من الناس يظهر من انه يحل لهم حتى يظهر في ذلك
 رسوم مقسمه إلى المجموع الذي وعد. وانك لعل كل من: انت
 لها، انت لها، حتى تظهر الأمر إلى محمد إلا هذا وما لهما
 [فيها صريح]

76- This is the general intercession that has been exclusively granted to Prophet Muhammad. It is the meaning of the Prophet's saying "There is for every Prophet an intercession. I have, however, reserved mine for the intercession of my nation" (Reported by Bukhari, Muslim, and others). This general intercession which is devoted for the gathered people will be used for bringing about the judgment quickly and in order to be relieved from the horrors of the gathering. The Prophet, peace and blessings be upon him, will say the on the Day of Judgment "O My Lord! Have mercy on my followers, have mercy on my followers!" This saying shows the Prophet's concern, love, kindness, and compassion for his followers. His statement in the *Hadith* "It will be said: 'O Muhammad! Let those of your followers who have no accounts, enter paradise'" indicates that his intercession for bringing about judgment quickly has been accepted. This is obvious in Allah's order for him to allow those of his followers who have no account to enter paradise which means that judgment of those who have account, whether they are from his followers or not, has begun. People's plea for intercession from the Prophet, peace and blessings be upon him, will be through an inspiration from Allah

هو النبي المصطفى الذي قل له - * صلى الله عليه وسلم -
 فيقول: "وإن سبيل ليس من سي إلا هذه الكلمة وأنت بطلبه باب
 الجنة فافتحها، قل ليريدني" حيث حسن [حيث حسن]

77. Reported Al Terman on the authority of Abu Saï'ed Al-Khudri, may Allah be pleased with him, who said "The Prophet of Allah, peace and blessings be upon him, said "I shall be the master of the descendants of Adam on the Day of Judgment, and this is no boast. In my hand will be the banner of praise, and this is no boast. There will be no Prophet, Adam or any other, who will not be under my banner. I shall be the first from whom the earth will be cleft open, and this is no boast." The Prophet then added "The people will get terrified three times, therefore they will come to Adam and say "You are our father, so please intercede for us with our Lord." He will say "I committed a sin and I was sent down to the earth because of my sin, but go to Noah." They will come to Noah and he will say, "I made an invocation against the people of the earth; therefore they were destroyed, but go to Abraham." They will come to Abraham and he will say "I told three lies, but got to Moses." They will come to Moses and he will say "I killed a person, but go to Jesus." They will come to Jesus and he will say "I was taken as a deity instead of Allah, but go to Muhammed." They will come to me and I will go with them." Ibn Ja'far reported Ameer as saying "I was looking at the Prophet of Allah, peace and blessings be upon him, when he said "I will proceed on till I hold a ring of the door of paradise and I will clank it."

It will be said "Who is this?" It will be answered "Muhammad." Then they will open the door for me and they will bid welcome to me. I then will fall in prostration before Allah Who will guide me to praise and glorification in His Name. It will be said to me "Raise your head. Ask for what you want, and you will be granted it. Intercede, and it (your intercession) will be accepted. Say and your saying will be heard. This is Al Maqam Al Muhsin (the Glorious station) about which Allah has said in the Glorious Qur'an: "Soon will thy Lord raise thee to Maqam Muhsin (a station of praise and glory)." *At Tirmidhi* and "This Maqam is Heaven." *Hadith Sahih*.

قال القاضي: نعم، ذلك هو $\frac{1}{2}$ يوم القعدة، منى القعدة.

الثالثة: هي قوم من أمته استوحوا، البار بنوهم فسمعه لهم سيد
 [١٢]، ومن شاء أن يشفع ويخطو نصف هذه الشاةة هي التي
 سكرتها السبعة الفوارج والمغزاة، فسمعتها على أصولهم السبعة
 وهي الاستطاف الطي السبي على القسي والقنح.
 الرابعة: هي من جعل السار على السبي فخرج شاةة سيد
 [١٣] وغيره من الأبناء والملائكة وإخوانهم من شواهي
 السادة وهذه السبعة أكرتها المغزاة أيضا وب، سمعها هي
 منوعت البار سنة وأل لم سكرتها الفوارج أن سمعها هي تخطو.

الخاصة، هي رتبة التوسلات في صلاة لا إله إلا الله وإبراهيمها قال
الحامسي هاهنا: وهذه التوسلة لا تكره المتحركة ولا تكرر التوسلة
المعنى الأول.

٢٨- قال: وشفاعته سببه نعمه أي طلب في التوسل هذه، كما
روى مسلم عن أبي سعيد الخدري - رضي الله عنه - أن رسول الله
ﷺ تكبر هذه صلاة هو طلب قال: يلقاه الله تعالى يوم القيمة
فيستعمل في استصباح من بار بطلب كعبه يغفر الله له ما كان في قبل:
قد قال الله تعالى: (وَمَا يَنْفَعُهُمْ تِلْكَ التَّكْبُرُ) أي لا تنفع في
الخروج من النار كعبته فلو قدس قدر يعرفون منها وينظرون الله
[فيبحث صبح]

Al-Quds Eyyadh said: "The intercession of our Prophet, peace and blessings be upon him, on the Day of Judgment wil. be of five kinds:

The first is the general intercession

The second is allowing some people to paradise without judgment.

The third is intercession for some people or followers who deserved fire because of their sins. These people will enter paradise because of our Prophet's intercession. This type of intercession has been denied by the heretic Khawarij and Mu'tazila. They rejected it because of their corrupted principle of rational deservingness which is based on approval and disapproval.

The fourth type is intercession for some sinners who entered hell. They will come out of the fire by

virtue of our Prophet Muhammad's intercession and the intercession of others such as the Prophets, the angels and their fellow believers. I said "This intercession also is for the sinners who deserved hell but they have not entered it yet. So it is more appropriate that they will deny it for those who entered hell."

The fifth is intercession for elevating the grades of the people of paradise. Al-Qadhî Ervadî said "Ma'tarid deny neither this kind of intercession, nor intercession in the first gathering."

38- I said "There is a sixth intercession for the Prophet's uncle, Abu Tâlib, so that this torment¹ might be relieved as reported by Muslim on the authority of Abu Sa'îd Al-Khudrî, may Allah pleased with him. He said explaining the verse that reads "And remember the day when We shall call together all human beings with their leaders, glorifying the creation of man and mentioning the just judge, and the person whose record is questioned will surely be punished."

٣٩- فقال قاضي دُرُودِي عن عمر بن الخطاب رضي الله عنه - قال: يخاصوا الصائم قبل أن يفتنوا، ويخبروا الغريم الأكبر، ويمنعوا طعنا على من ذنب منه في الدنيا، [غير متصحيح]

39- Reported Al-Tirmidhî that Umar bin Al-Khattâb, may Allah be pleased with him, said "Bring yourselves to account before you will be called to judgment and get ready for the biggest presentation."

المصعب حتى يعلم أين يقع كسبه في بيته أم في شمله أم في غيره
 طهره، وقلت طهر الله لنا وصيغ بين صوري، جهنم حتى يطهره
 [عن أبي بصير]

81- Abu Daud reported on the authority of A'isha, may Allah be pleased with her, who said, "I remembered hell, so I cried." The Prophet, peace and blessings be upon him, asked me "Why are you crying?" I said "I remembered hell so I cried. Will you remember your families on the Day of Judgment?" The Prophet, peace and blessings be upon him, said: "No one will be able to remember anybody in these places. These places are by the balance until they know whether their balance of good deeds will be heavy or light, at the time of scattering of the scrolls until they know whether they will be given their books at the right hand or in the left hand and on the Street which will be laid over hell until they pass over it." (Fathul-Rasul)

قوله تعالى:

﴿يَوْمَ سَئِفٌ وَخَوَةٌ وَخَوَةٌ﴾

A commentary on the verse that reads:
 "A day when some faces will shine while
 others will be in the gloom of black."

٨٩- قال ابن عباس: قال: رأى أبو أمامة رجلاً مصوباً
 على سرج نملق، قال أبو أمامة: يئس من الله، قال أبو أمامة: سمع
 الصادق عليه السلام يقول: ثم قرأ قوله تعالى: ﴿يَوْمَ سَئِفٌ وَخَوَةٌ

وَلَسَوْدٌ وَخَوْرَةٌ فِي لَحْرِ رَأْسِهِ هُنَّ رَأْسِي لَمَّا قُتِلْتُ عَنْ سَمْعِهِ
 مِنْ رِيْوَالٍ مِنْ أَهْلِ الْإِسْلَامِ لَمْ يَكُنْ سَمْعُهُ إِلَّا مَرَّةً لَمْ يَحْزَنْهُ لَمْ يَلْزَمْهُ
 عَنْ سَمْعِهِ مَا يَشْكُوهُ قَالَ: يَا بَيْتَ عَمْرِو [مَنْعَبٌ مُصَوَّبٌ]

85- Reported At Tirmidhi on the authority of Abu
 Gharib who said "Abu Umayr saw some heads hung
 on the tower of Dardanus. Thereupon, he said "The
 dogs of Lar are the worst of those who were murdered.
 The best of murdered people are those whom they
 killed." Then he recited the holy verse reading "On
 the day when some faces will be lit up with
 white, and some faces will be in the gloom of
 black...." up to the end of the verse! Then, I said to
 Abu Umayr Al Balisi "Did you hear it from Allah's
 Prophet, peace and blessings be upon him?" He said
 "If I heard it once, twice, thrice, . . . I would not have
 reported it you." He said "This Hadith is Hown"
 (Hown Hadith)

أَمَّا تَعَالَى

(وَرُويَ عَنْهُ فِي الْخُرُوجِ مِنْ خُطْبَتِهِ) الْآيَةُ

A commentary on the verse reading:
 "And the book of deeds will be placed before
 you; and thou wilt see the sinful in great
 terror because of what is recorded therein"

86- وَكَانَ رَوَى فِي خُطْبَةٍ مِنْهُ بِمَعْنَى خُطْبَةٍ مِنْهُ قَالَ:
 رَأَى مِنْهُ أَنَّ: خُطْبَتَهُ كَمَلَتْ لَوْ رَأَى أَنَّ: خُطْبَتَهُ وَخُطْبَتَهُ
 لَوْ رَأَى أَنَّ: خُطْبَتَهُ كَمَلَتْ لَوْ رَأَى أَنَّ: خُطْبَتَهُ وَخُطْبَتَهُ

يأتوا نسوا، حتى يجمعوا سوادهم والجمعوا يملأ قلوبهم حيرة، ولما جلسوا
 لم يسمعوا بجمع على مسجده فبيته لا أن يجمع الله، ولما سمعوا أن
 سواد قلوبهم من الله تعالى، [حدث صحيح]

82- It has been reported that the Prophet, peace and blessings be upon him, has given an example of minor sins when he said: "Minor sins are like a group of people who came in an open space of land. When it was time for preparing their food, everyone of the group went to gather firewood. One of them would bring one stick and another one would bring two sticks until they gathered a great quantity of firewood. Then they kindled a fire and boiled their food. Similarly, a man may gather minor sins until they destroy him unless Allah forgives them. Avoid minor sins for Allah will certainly punish you for them."

(Hadith Sahih)

ما يسأل عنه العبد وكيفيته السؤال

**What the slave will be questioned about
 and how the questioning will take place**

سأل الله تعالى: "أين استعج وأمر والقوم كل أنزلت كان عت
 منقولاً) وقال: "ثم إلى من عظمكم فستكم بما كنتم تعلمون" وقال
 "فأبلى بليي وربي التفتن ثم أنزلت به عيونه" في ما علموه، وقال
 "ألم يعلم أن كان ذرأ حور" مرة * "ومن يعلم أن كان ذرأ حور" مرة *
 في سأل عن ذلك ويعاد في عله والامت في ما لا يعلمون، وقال
 "ثم أنزلت أنزلت في العبر".

Allah the Most High says in the Glorious Qur'an "For every act of hearing, or of seeing, or of the heart will be inquired into on the Day of Judgment." And again Allah says "To Us is your return, and We shall show you the truth of all that ye did." Another verse reads "Say: "yeas, by my Lord, ye shall surely be raised up: then shall ye be told (the truth) of all that ye did." A third one reads "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, see it!" which means that Allah s.w.t. questions people about their minor sins. Then they will be rewarded for what they did. There are many verses that have the same meaning. Allah also says "Then, shall ye be questioned that day about the joy ye indulged in?"

84- السَّامِيُّ: عَنِ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ لَبَّيْكَ يَا رَبِّ هَذِهِ الْآيَةُ (السَّامِيُّ) يَوْمَئِذٍ عَلَى الْعَجَمِ فَإِنَّ الشَّامِيَّ يَأْتِي بِرَسُولٍ مِنْكُمْ أَبِي هُرَيْرَةَ سَأَلَ: قَالُوا: هَذَا الْإِسْرَافُ وَالْحَمْدُ لِلَّهِ وَسُبْحَانَ عَلَى يَوْمَئِذٍ قَالُوا: وَرَبِّكَ سُبْحَانَكَ [مَعْقُودٌ: ١٢٥]

84- *Ab-Turaym* reported on the authority of *Abu-Hurayra*, may Allah be pleased with him, who said: "When this verse 'Then, shall ye be questioned that day about the joy ye indulged in' was revealed, some people said 'O Allah's Prophet! What kind of joy will we be questioned about? We possess only water and dates, we are always prepared for war and carry our swords.' The Prophet said 'This will certainly take place.' (*Husn-ul-Sahih*)

look at his right and his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but hellfire. So, save yourselves from hellfire even by giving one half of a date in charity." Ibn Hareer added that Al-A'mash said, "Ameer Ibn Hurayr said that Khuthaym narrated the same Hadith on the authority of Ash'as and added, '... by giving one half of a date or even by saying a good word.' It is reported by Bukhari and Al-Tirmidhi who said, "This Hadith is Hasan Sahih" (Hasan Sahih).

الاعتصام يوم القيامة بين اعتصام الله بحقوق الناس
وقد حثهم لهم بذلك بمصطفى منه

Retaliation on the Day of Judgment

87- السنن الأربعة في رسول الله صلى الله عليه وسلم كانت هذه
مطالبة لأخيه من هريرة أو غيره فليطلبه به يومئذ في لا يكون
نصر ولا خوف، وإن كان له من صالح أخيه به قدر ماله، وإن
لم يكن له حسد له من ماله حسد أخيه فعله

87- Bukhari reported that Allah's Prophet, peace and blessings be upon him, said: "Whoever has wronged his brother should ask for his pardon before his death, as in the hereafter there will be neither a Dinar nor a Dirham. He should secure pardon in his life before some of his good deeds are taken and paid to his brother. If he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him in the hereafter."

88- مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: «يأتون من النطس» قالوا: النطس؟ من لا نفع له ولا مانع. قال: إن النطس من ألقى من يمينه يوم القيامة حصاةً وسلم ورأسه ويأكل من شاة غداً، ويقتل غداً، ويأكل مال غداً، ويضرب غداً ويضرب غداً، فيعطى غداً من حصاة غداً من حصاة، في ألقى حصاةً قبل حصاة ما عليه أحد من حصاة، فيأكل من حصاة ثم يخرج في النار. [محدث صحيح]

88- Muslim reported on the authority of Abu-Huraira that the Prophet of Allah, peace and blessings be upon him, said "Do you know who the poor person is?" The Companions of the Prophet said: "A poor man amongst us is one who has neither *dinar* with him nor wealth." The Prophet said, "The poor of my nation is he who would come on the Day of Judgment with prayers, fasting and *Zakat* but he would find himself bankrupt on that day as he would have exhausted his virtues since he hurled stones upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others. So, his virtues would be credited to the account of those who suffered at his hand. And if his good deeds fall short to clear the account, then their sins would be entered in his account and he would be thrown in hellfire."

(Hafiz Sahih)

25- *Muslim* reported on the authority of *Abu Omar* who said "The Prophet of Allah, peace and blessing be upon him, said "If any owner of gold or silver does not pay the due *Zakat*, plates of fire will be beaten out for him on the Day of Judgment. These plates will then be heated in the fire of hell and his scrow, his forehead and his back will be cauterized with them. Whenever they cool down, the process is repeated for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants, and he sees whether his path is to take him to paradise or to hell." It was said "O Prophet of Allah! What about the camels?" He said, "If any owner of camels does not pay the due *Zakat*, including milking them on the same day, a soft sandy plain will be set for him, as extensive as possible. He will find that not a single young camel is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them will be made to return for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants and he sees whether his path is to take him to paradise or to hell. It was said "O Prophet of Allah, what about cows and sheep?" He said "If any owner of cattle and sheep does not pay the due *Zakat*, on the Day of Judgment, a soft sandy plain will be spread for them. He will find none of them missing, none with twisted horns, without horns or with broken horns, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him

the last of them will be made to return to him for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants. And he would be shown his path leading him to paradise or to hell " (Hadith Sahih)

٩٠- ورد في مسند موفق بن عيسى والبخاري ومروان بن أبي هريرة - رضي الله عنه - قال قال رسول الله ﷺ: يعني - لا بد من ذلك يوم يركب كل رجل يوم القيامة شاة فرج له زينته يحمله يوم القيامة ثم يأخذ شجره يعني شجرته ثم يقول: انا ملك، ثم كرم ثم لا (ولا يحسن) فكل من يحوز الآية (يعني صحيح)

90- Reported Mufik, Al-Nasai and Bukhari on the authority of Abu-Huraira, may Allah be pleased with him, who said "the Prophet of Allah, peace and blessings be upon him, said "Anyone whom Allah has given wealth but does not pay its Zakat, his wealth will be presented to him on the Day of Judgment in the shape of a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: "I am your wealth, I am your treasure" The Prophet, peace and blessings be upon him, recited the Qur'anic verse "Let not those who withhold up to the end of the verse " (Hadith Sahih)

٩١- وعنه عن أبي هريرة - رضي الله عنه - قال قال رسول الله ﷺ: إذا جمع الله الأولين والآخرين يوم القيامة يرفع لكل عاكف يومه يوم القيامة فقال: هذه حرة فليس من ذلك. (يعني صحيح)

whoever drinks from it. The length and width of the *Hijr* are like the distance between Aila (a town in the Levant) and Omeir. Its water is whiter than ice and sweeter than honey." (*Hikmah Sahih*)

٩٢- مسلم عن أبي قلزبة - روى عنه (٥) قال: كنت يوم من
 ظهرها في أقصى مكة ثم رفع رأسي فسمعت نداً ما أحسنه به
 رسول الله ﷺ يقول يا أيها الذين آمنوا اذكروا الله حين
 أنزل القرآن فأنزلناه في ليلة القدر * والقرآن أنزل في
 شهر ربيع الأول فلو أنه أخر في غيره لم يكن * فذكرت ذلك
 لرسول الله ﷺ فقال: هو خير من غيره. فقلت: يا رسول الله
 فلو أنه أنزل في غيره لم يكن؟ فقال: الله ورسوله أعلم. قال: فليدبر
 ويعتبره رعي، عليه خير كثير. وهو دعوى ترد عليه أماني يوم القعدة
 فيه عند الصوم، فيحتاج المسلم فيقول: يا رب - إني عن أمتي هلال: ما
 تدري ما ألفت بك. وهي رواية أخرى: يا رب - أمتي (عبدك)
 [ألميت صحيح]

92- Anas bin Malik, may Allah be pleased with him, said: While the Prophet of Allah, may the peace and blessings of Allah be upon him, was in the mosque, he was overtaken a bit by slumber, and then he raised his head laughing. We said: "What makes you laugh, O Prophet of Allah?" He said: "A Surah of the Qur'an has just been revealed to me." Then he recited: "To thee We have granted *Al-Kawthar*. Therefore to the Lord turn in prayer and sacrifice. For he who hates thee- will be cut off." The Prophet added: "Do you know what *Al-Kawthar* is?" We said: "Allah and his Prophet know better." He said: "It is a river that my Lord has promised to give me. Besides being prosperous, it is a *Hijr* in which

my nation will proceed. Its vessels are as many as the heavenly stars. Some of my followers will be deluded or prevented from drinking. Therefore I will say "My Lord, they belong to my nation!" Allah will say "You do not know what they do after you." (Hakik Sahih) reported by Muslim

۹۱- رَوَى عَنْ عَبْدِ اللَّهِ بْنِ مَرْثُومٍ عَنْ عَبْدِ اللَّهِ بْنِ مَرْثُومٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
يَقُولُ قَسِيصِي مَسْبُورًا مَسْبُورًا وَرَوَاهُ أَبُو هُرَيْرَةَ وَمَوْلَا أَبِي هُرَيْرَةَ
وَرَبْعَةُ الْقَلْبَبِ فِي الْمَشْرِقِ كَمَا رَوَاهُ كَثِيرٌ مِنْ أَهْلِ الْمَدِينَةِ
لَمْ يَلْمَأْ بَعْدَهُ لَدُنِّي لَمْ يَلْمَأْ بَعْدَهُ لَدُنِّي [مُتَّفَقٌ عَلَيْهِ]

91- Abdallah Bin Anas Bin Al An., may Allah be pleased with both of them, reported that the Prophet of Allah, peace and blessings be upon him, said, "My Head is as long as a month's walk and so is its width. Its water is whiter than milk and its smell is better than the Musk. Its cups are as many as the stars. Whoever drinks from it, will never get thirsty." (Hakik Sahih) reported by Bukhari

۹۲- رَوَى ابْنُ أَبِي شَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَرْثُومٍ عَنْ عَبْدِ اللَّهِ بْنِ مَرْثُومٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
يَقُولُ قَسِيصِي مَسْبُورًا مَسْبُورًا وَرَوَاهُ أَبُو هُرَيْرَةَ وَمَوْلَا أَبِي هُرَيْرَةَ
وَرَبْعَةُ الْقَلْبَبِ فِي الْمَشْرِقِ كَمَا رَوَاهُ كَثِيرٌ مِنْ أَهْلِ الْمَدِينَةِ
لَمْ يَلْمَأْ بَعْدَهُ لَدُنِّي لَمْ يَلْمَأْ بَعْدَهُ لَدُنِّي [مُتَّفَقٌ عَلَيْهِ]
يَقُولُ قَسِيصِي مَسْبُورًا مَسْبُورًا وَرَوَاهُ أَبُو هُرَيْرَةَ وَمَوْلَا أَبِي هُرَيْرَةَ
وَرَبْعَةُ الْقَلْبَبِ فِي الْمَشْرِقِ كَمَا رَوَاهُ كَثِيرٌ مِنْ أَهْلِ الْمَدِينَةِ
لَمْ يَلْمَأْ بَعْدَهُ لَدُنِّي لَمْ يَلْمَأْ بَعْدَهُ لَدُنِّي [مُتَّفَقٌ عَلَيْهِ]

فقد أهدى الحديث مع صعبه أن دليل على أن الجوعى يكون في الموقف قبل الصراط أن الصراط لم يجر على جهنم منذ كان خلقه من خلقه بل لم يجر على ما يرى، وقد خصص الأئمة عليهم (السلام) أن السلام يكون بعدا في الموقف على ما ترى

95- Abu-Harrun, may Allah be pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said, "While I was standing by my Haud, a group of my followers were brought close to me. When I recognized them, someone (an angel) came and stood between me and them and said to them, 'Come along.' I asked, 'Where to?' 'By Allah, to hellfire,' he answered. I asked: 'What have they done?' He said 'They turned apostate after you left.' Then another group came close to me and as soon as I recognized them, a man (an angel) came and stood between me and them and said to them: 'Come along.' I asked him, 'Where to?' 'By Allah, to hellfire,' he replied. So I did not see anyone escaping safe from the punishment except a few who were like camels a shepherd." Reported by Al-Bukhari. This Hadith, if Sahih, is one the strongest evidences that the Prophet's Haud, is all of the Haud of the former Prophet, is located where the judgment. Judgment will take place before crossing the Sirat which is an extended bridge established above hellfire on which all humans will have to cross. Whoever crosses it successfully, will be safe from hellfire.

فقداه المهاجرين أول العاصي وروى الحسين عليّ النبي ﷺ

**Poor Muhajireen will be the first to
approach the Haud**

٩٩- وحسب ج عن ثوبان مولى رسول الله ﷺ قال: قال الحسين
من بين من يرى تلك الحفرة من الناس من ثوبان مولى رسول الله ﷺ
كعب بن الأشعث من ثوبان مولى رسول الله ﷺ (ثوبان) ثم بعد ذلك روى
الحسين عن ج عن ثوبان مولى رسول الله ﷺ قال: قال الحسين
روى عن النبي ﷺ لا يكون الشيعي، لا يخرج لهم أولئك القوم
فقال من بين من يرى تلك الحفرة قال: لئن شئت (الشيعي) فقلت
لبي أولئك القوم، لا يخرج مني لا أكون مني الذي يلي عيسى علي
عليه السلام، ولا أكون مني حتى تنبت، عرقه القرمي.

100- On the authority of Thawban, the Prophet's
bondsmann, Ibn Maja reported that the Prophet, may
the peace and blessings of Allah be upon him, said:
"The length of my Haud is like the distance between
Addan and Adn. Its water is whiter than milk and
sweeter than honey, and its vessels are as many as
the heavenly stars. Whoever drinks (even one sip)
from it, will never get thirsty. The first people to
proceed to my Haud will be the poor amongst
Muhajireen whose garments are shabby, and whose
hair is disheveled and who neither marry well-off
women, nor do they roll in money." Thawban said:
"Omar sobbed till his beard became wet, and then he
said 'Alas' I have married women who are leading a
life of ease and comfort and I have got plenty of

an whose banks of which there were tents made of hollow pearls. I asked "What is this, Gabriel?" He answered, "This is *Al-Kawthar* which your Lord has granted you. "Behold! Its scent was of strong smelling musk." The subnarrator, *Hasiba*, was in doubt as to which word i.e. scent or musk the Prophet said (Reported by *Sakibari*). The same version of the *Hadith* was reported by *Abu Ishaq At-Tirmidhi*, but with the following addition: "Then I was raised to the Lata-tree (beyond which none may pass) where I saw a great light." (*Hadith Sahih*)

۹۹- فرمندی عن ابو عمر قال: قال رسول الله ﷺ والكوثر نهر في الجنة مائه من ذهب وبعرة ابر والكوثر ثقلته طيب من لحيك وعساة املئ من العسل والهم من فاكح هذا حديث حسن (صحیح) وائد اعلیٰ [حدیث صحیح]

99- *Ibn Umar* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "Al-Kawthar is a river in paradise whose banks are made of gold and whose bed is made of pearl and ruby. The fragrance of its soil is better than that of musk and its water is much sweeter than honey and whiter than ice." This is a (*Hadith Hasan Sahih*) reported by *At-Tirmidhi*. Allah knows best.

على أنهم يمشون بها وقت الحساب، وفي القرآن ما يدل على أنهم
 معطسون بها، معطسون فيه، معطسون به معطس على الإطلاق
 به، لأن الله تعالى يقول "ووفى المتشركين ثواباً لا يؤتونه تركاً"
 ثم يذهب على منعه الرذالة

Allah, Glory be to him, says in the Qur'an "We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least." Allah also says "He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of good deeds will be light, will have his home in a bottomless pit." Scholars said "When judgment is over, Allah commence weighing the deeds either for rewarding or punishing people, which should be after judgment. In other words, judgment is the determination of deeds, and weighing is for the manifestation of their quantities so that reward or punishment may be decided accordingly. To visualize the function of the balance, Allah says "We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least." Allah says also, "He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of bad deeds will be light, will have his home in a bottomless pit. Knowest thou what it is? It is a fire blazing fiercely." The Glorious Qur'an also states "But those whose

balance is light, will be those who have lost their souls." These verses personally the weighing of the deeds of the disbelievers. As a matter of fact, the Qur'anic expression "Those whose balance of good deed is light..." always refers to the disbelievers. They are also meant by the following: "...and ye did not treat them (my signs) as falsehood;" "...for that they wrongfully denied Our signs," and "Their home is a (bottomless) pit." The warning in the last verse is a general address to disbelievers. If we combine this warning with the following verse "And if there be (no more than) the weight of a mustard, We will bring it to account. And sufficient are We to take account." It will be proven that disbelievers will be held accountable for neglecting the basic and subsidiary obligations of Islam. Regardless of whether or not the misdeeds they committed in violation of the obligations of their creed will be weighed for them by the balance. But if they are weighed, then they will be accountable for them at the time of judgment. However, there are several indications in the Qur'an that the disbelievers are entitled to fulfill these obligations, otherwise they will be held accountable, retracted and punished for neglecting them. As evidence, Allah Almighty says in the Qur'an, "And warn to the disbelievers- those who give not Zakat." Allah has warned them that they will be punished for not paying the prescribed charity (Zakat).

١٠٠- وفي البخاري، عن أبي هريرة عن النبي ﷺ قال:
 «حسنة المؤمن ترحل العظيم سبعين يوم القعدة لا تزل بعد الله صريح
 معونه، والبرذون إن شئت (ولا تقم لهم يوم القعدة وزناً)»
 نقل الطحاوي عن أبي عبد الله: «به لا ثواب لهم ولا عملهم
 مقبلة بالعداب فلا حسنة لهم نور في موازين يوم القيامة، ومن
 لا حسنة له فهو في النار، وكل من سعت البخاري يأنس بأصل
 كمال نهضة فلا تزل شيطاناً».

100- Narrated Abu Harura that the Prophet, may the peace and blessings of Allah be upon him, said, "On the Day of Resurrection the deeds of a good man (in status and size) may not have the weight of a mosquito's wing in the sight of Allah! Read if you like: "Vain will not be their deeds, nor shall We, on the Day of Judgment, give them any weight"

Reported by Bukhari! According to scholars, the general meaning of this Hadith is that Such people will get no reward. Rather, they will be punished for their deeds. They will not even have a single good deed that might be weighed by the balances. And whoever does not have any good deeds, will be cast into hellfire. Abu Sa'eed Al-Khadri commented: "Though some people will come with deeds which are as numerous as Mount Tohama, they will still be of no weight in the balance". (Jafarullah Saifi)

كعبه الحوار على الصراط وسفته
 فمن يحبس عليه ويدل عنه وفاد شفقة النبي ﷺ
 على أمته عند سلكه وفاد منكم القنطار قبله
 والحوال عليها وبيان قبله تعالى
 ﴿وَمَنْ تَكُنْ إِلَّا وَارْتُحَا﴾

Siraf: Its description and the way of crossing
 it Those who will be confined therein or made
 to fall over, The Prophet Sympathy for his
 nation, "Every one of you will pass over hell"

١٠١- تكسر مسلم من تحت أبي هريرة يقولون معناه: ١٠١
 فسوف اليوم وتكر من الأمانة والرحمة فيقولون حسبي الصراط نصا
 ونسالا فهو الزلم كالقرب الضيق
 قال: قلت: يا أبا هريرة، ما معنى قوله "كل من تكسر
 من القرب كعبه يوم يردع في طرفة عين؟ ثم تكسر القرب، ثم تكسر
 القرب، ولقد طرحت شعري بيد الصالحين ومنكم إلا أقام على الصراط
 يقول: يا رب، علم من حتى تكسر الصل الصل حتى يهوى فزحل
 ولا يتطوع قسر إلا رجلا

قال: يعني حافلي الصراط كالقرب معلقة مشدودة تحت من لم يرد
 صلاته فستكون ناز، وتكون في القرب ولا يرد من معناه
 في القرب منهم لسوء مزاجه [تكملة صحيح]

101- Muslim reported from the Hadith narrated
 by Abu Hurairah: "The people will come to the
 Prophet, may the peace and blessings of Allah be

upon him, begging for intercession and they will be given permission to meet him. The trust and the bond of kinship will be left to stand to the right and the left of the *Sirat*. The first of those people will pass as speedily as lightning." Abu Haroon inquired "May Allah bless you, Prophet, how speedy is that?" He replied "Have you not seen how lightning strikes and disappears in a twinkling moment?" Then another person will pass like a strong wind, and a third like a swift bird and a fourth will be running while being hastened by his deeds. Your Prophet will be standing by the *Sirat* saying "O Lord Save us! Save us!" until the deeds become too few to help people cross the path, so that some people will crawl on it." He went on "Fixed to the two edges of the *Sirat* are hooks which are commanded to snatch those who were destined to be snatched. Some others will be shoved into hellfire. By Him in Whose hand Muhammad's soul is, it would take (a person) seventy years to reach the bottom of hell!" (Hadith Sahih)

١٠٩- وهي روية قال أبو سعيد شعري: بلغني أن السير أرق من الشعر وأشد من ربيعة وأرق من الشعر وأرق من الشعر [أبو سعيد]

109- Abu-Sa'eed Al-Khudri is reported to have said, "I was informed that the *Sirat* is thinner than a hair and sharper than a sword." He said in another version, "more fragile than a hair" (An authentic account) Reported by Muslim.

فإنه جواز لا يحلها التبرع
لغير الأم أو غيرها

Three Occasions that the Prophet will never rise owing to their dreadfulness

[illegible]

103- Narrated Abu Ben Mafih: I asked the Prophet of Allah, may the peace and blessings of Allah be upon him, to intercede for me on the Day of Judgment, and he said "I will" Then I asked, "Where shall I look for you?" "He, may the peace and blessings of Allah be upon him, answered "you first look for me when crossing the Sirat." I asked "What if I do not find you there?" "He, may the peace and blessings of Allah be upon him, replied "Then you can find me by the balance." Once again I asked "What if I do not find me by my hand, for I will never miss any of those three occasions?" (Mushtak Hasan) reported by Al-Tirmidhi. However we have mentioned previously the Hadith of A'isha in which the Prophet, may the

peace and blessings of Allah be upon him, said: "There are three occasions on which no one will be any assistance¹ to another. At the function of the Balance, upon recording the book (in which the deeds are recorded), and when passing over the Sira²."

(Hadith Hasan)

تلقى الملائكة الأنبياء وأممهم بعد الصراط وفي ذلك أمماتهم

**Angels' reception of the Prophets and their
nations after crossing Sira² and destroying
their enemies**

١-٢-١ من عند الله: من هذا من سلام الله: "ما كل يوم القسامة جمع له الأنبياء من عباده، وأمة أمة على يكون، ثم هم منكر ما محمد وأمنه، ويحسبون الصراط على جهنم وينادي هذا: أين الله وأمنه؟ فيقول من الله؟ ويتبعه أمة برضا وقهر، هذا على إنا على الصراط طمس الله بصيرة أولئك الناس، هي النار، هذا وأمنه؟ ويحسب القسامة؟ والصالحون منه فلهذه الملائكة (رب) فتدعونهم على طريق الجنة على بيتك، على تلك ذاتي سهي إلى ربه فوضع له كرسي، على من الرحمن ثم ينهض على عليه الصلاة والسلام على مثل سبيله ويتبعه برضا وقهر، هذا على الصراط طمس الله بصيرة أولئك الناس، هي النار، هذا وأمنه؟ ويحسب القسامة؟ والصالحون منه فلهذه الملائكة (رب) فتدعونهم على طريق الجنة

¹ Literally: No one will assist anybody else

جلسي ببيتك على شاكلته حتى ينهي لي ربه موضوع له كرسني من
العلماء لأخبر، ثم طعني بنبي علي وأمة علي بكوك (أمره يومها،
رغم أنه يومها) (أمره صريح)

104- On the authority of Ibn Al-Mubarrak who reported *Abul-fath Ibn Sufyan* as saying, On the Day of Judgment Allah will gather the Prophets one by one and their nations one by one. Muhammad, may the peace and blessings of Allah be upon him, and his nation will be the last to join the gathering. Then, the Sufat will be established above hell and it will be called out, "Where is *Ismael* and his nation?" Then, the Prophet, may the peace and blessings of Allah be upon him, will step forward and the people of his nation, both good and evil, will follow him. As they cross the Sufat, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left into hell. The Prophet, may the peace and blessings of Allah be upon him, will keep walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them "To your right, to your left," until he reaches his Lord. Then a chair will be put in place for him to the right of the Throne of Allah, the Most Gracious. Then, Jesus, may the peace and blessings of Allah be upon him, will follow suit along with the people of his nation, both good and evil. As they cross the Sufat, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left into hell. Jesus, may the peace and blessings of Allah be upon him, will keep

walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them "To your right, to your left," until he reaches his Lord. Then a chair will be put for him on the other side. Then, prophets and nations will be called out respectively, until they reach Noah, peace be upon him who will be the last to be called. "May Allah have mercy on Noah!"

(An authentic account.)

ذكر السراط الثاني

وهو القنطرة التي بين الجنة والنار

The second Siraṭ: The bridge between hell and paradise

١٠٥- شعاري عن أبي سعيد الخدري قال: قال رسول الله ﷺ:

يصلحون المؤمنون من البر همصون على القنطرة بين الجنة والنار

فيكون لهمصهم من بعد ما لم يكن لهم في الدنيا حتى إذا هموا

وخرجوا من النار فيقول الله عز وجل: هؤلاء هم الذين عملوا الصالحات

فصلوا في الجنة بين النار والجنة في الدنيا [حديث صحيح]

105- Narrated Abu Sa'eed Al Khudri that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "After the believers cross the Siraṭ (cable), they will be confined to a bridge between paradise and hell where every one of them will be avenged for any injustice done to him in worldly life. When they will be purified of unjust acts, they will be permitted to enter paradise. By Him in

Whose hand Muhammad's soul is, they will know the way to their houses in paradise better than they knew it to their houses in worldly life." (Firdous Sahih) Reported by Bukhari

من دخل النار من اليمينين
مات واخترق ثم يخرجون بالشفاعه

**How sinful believers who enter hell will be
burnt to death, and then released through
intercession**

١٠٦- مسلم بن أبي سفيان رضي الله عنه - قال: قال رسول الله ﷺ: "يُلقى أهل النار النار حتى هم أهلها فيهم لا يموتون فيها ولا يحيون ولكن لما أفضت لهم النار يموتون ثم قال يطبق عليهم ثلثتهم ثم ماتوا حتى لا تكفوا عنهم من لهم في شفاعة فمنهم من صدرت عنه حسنة حسنة، على أنهم أهلكوا في النار - يا أهل الجنة انصروا عليهم فيكون ثلثه الجنة تكون هي حديقهم فقال رجل من القوم: كفى رسول الله ﷺ ما كان يرعى العرب بالجنة [حديث صحيح]

106- Abu Sa'eed Al Khadri, may Allah be pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "The dwellers of hell, who are destined to stay there forever, will neither die nor live. As for those believers who enter hellfire as a punishment for their sin-or faults Allah will cause them to die a real death until they are reduced to ashes, then He will allow intercession for them. Their remains will be scattered over the rivers of paradise, thereafter it will be said

"O dwellers of paradise, pour water over them. Then, their bodies will sprout as does a plant when it is carried away by the flood." A man commented, "It seems that the Prophet, may the peace and blessings of Allah be upon him, used to graze sheep in the desert." (Musleh Sahih: reported by Muslim)

مَنْ يُقَدِّمَ لَهُمْ قَبْلَ مَحْوِلِ الْمَاءِ مِنْ أَجْلِ
أَعْمَالِهِمُ الصَّالِحَةِ وَهُمْ أَهْلُ النَّارِ فِي الدُّنْيَا

Those who will be interceded for before
entering hell because of their good deeds

٦٠٧- ويخرج أبو بصير فمسلط بملأه من الثوري، هنا
الأضيق، هي شقيق من عبد الله قال: قال رسول الله ﷺ: "ولو هم
أعور هم ويرىهم من عندنا قال: بأبصارهم يذهبهم الجنة وما هم
بشيء في الجنة كالعامة لهم وحيث لا يرى من صنع لهم المعروف
في الدنيا. [حديث حسن]

107- On the authority of Abu Nu'aim Al-Hafsi, *Al-A'mash* reported from *Shaykh* (that *Abdullah* said "The Prophet, may the peace and blessings of Allah be upon him, said "Allah will give them (the righteous) their due rewards and more out of His bounty . " He, may the peace and blessings of Allah be upon him, said, "The due reward is to let them in paradise, and his additional bounty is to grant them intercession for those who deserve to enter hell, who had done them favors in the world " (Musleh Hasan)

الشفعاء وسيكبر الجاهليين Intercessors for the dwellers of hell

١٠٨ - ذكر في التبرك قال: أخبرنا رشيد بن سعد عن يحيى بن أبي عبد الرحمن الحميري عن عبد الله بن عمرو بن العاص، عن أبي جازة قال: بين العذاب والقرآن شفاعة لكعب، يقول الصائم: رب، سمعك الطعام والشراب والشيء بالهذه فتصلي فيه، ويقول القرآن: سمعك لواء بالليل فتصلي فيه، فتصلوا. [محدث صحيح]

108- On the authority of Ibn Al-Mubarak, *Enshahen ibn Sa'ad* and *Yahya* reported from *Abd al-Rahman Al-Hamiri* that *Abdullah Ibn Amir Ibn Al-Aas* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "The Qur'an and fasting will intercede for the servant of Allah (on the Day of Judgment). Fasting will say "O Lord, I prevented him from food and pleasures during daytime, so let me intercede for him." Then, the Qur'an will say, "O Lord, I prevented him from sleep during the night, so let me intercede for him. And their intercession will be accepted." (*Ma'arifa Salih*)

١٠٩ - وذكر مسلم في حديث أبي سعيد الخدري - رضي الله عنه - وصيه بعد موته في بن جهم: «معي ذاك طيب التماس من قبل الله الذي يصلي فيه ما من أحد منكم يشد ما شدة الله تعالى في شقاء الحق من التماس يوم القيمة لأخوانهم الذين في النار.» [محدث صحيح]

109- Muslim reported a part of the Hadith narrated by Abu-Sa'ïd Al-Khadrî, may Allah be pleased with him, in which the Prophet, may the peace and blessings of Allah be upon him, said after mentioning hellfire - "All believers cross the Strait safely. By Him in Whose hand Muhammad's soul is no one among you who will be more eager to claim the right of intercession for those believers (in paradise) on the Day of Judgment." (Tirmidhî Sahih)

١١٠- وخرجه ابن ماجه وأبو داود في مسند العتري عن النبي (ﷺ) قال: كلما أتت شجرة من شجر الجنة من الجنة من المؤمنين طين تعلم السلي، قال: يقول ربنا الموت كثير، فتكره بعضنا يقولون: ربنا كانوا معاً يصومون معاً ويعطون ويحجون، فهذا لهم المرحوم من عرقهم المرحوم صور هو على النار المرحوم حياً كثيراً لا أعرف النار التي نصف سقاه وإلى ربك يقرئ: ربنا ما هي فيها أحد معي أم ربنا به، ثم يقول الله عز وجل: أرحمهم مني، ويحكم في قلبه فقال: ليس من خير المرحوم، المرحوم طلقا كثيراً، ثم يقولون: ربنا لم نذكر فيها أحد ممن أكرمنا به، ثم يقول: أرحمهم مني، ويحكم في قلبه فقال: نصف سقاه ليس من خير المرحوم، المرحوم طلقا كثيراً، ثم يقولون: ربنا لم نذكر فيها أحد ممن أكرمنا به، ثم يقول: أرحمهم مني، ويحكم في قلبه فقال: جزء من خير المرحوم، المرحوم طلقا كثيراً، ربنا لم نذكر فيها أحد.

ونكسر اسم مسدود الحزبي - رضي الله عنه - يقول: من لم
تصدقوا بي بهذا الحديث ففرحوا في شام: فإن الله لا يظلم مثقال ذرة
وإن ملك حسد بما فعلها وتأت من تلك النور عظيم القول الله تعالى
تصدقتم الملائكة، وتصدق النور، وتصدق المومنين، ولم ينق إلا لرحم
فرحهم، وفي البخاري يوحى له صلى الله عليه وآله وسلم يقول: يا
أحمد الخاضع، ففهم ففهم من امر يخرج منها فوما لم يعلم،
فسرا لك عدوا حسدا عليهم في سر على إخوان الجنة يقال له سر
الجنة، فخرجوا كما خرج الجنة في عمل السلف، ألا ترى أنها تكون
في الجنة أو الشجر ما يكون في الشمس صحر وأصغر، وما يكون
مسيها في الظل يكون نصير، قالوا: يا رسول الله ذلك كنت ترى
مستندة، قال: فهو حور يكتفون في رقابهم الحوسم وهو خير أهل
الجنة، هؤلاء جفاء الله الذي أعطهم الجنة يحرق عملهم، ولا يحرق
القصود، ثم يقول: أعطوا الجنة، ثم رأيتوه فهو تكلم فيقولون: يا
أعطيا ما لم تعط أحدنا من العالمين، فيقول: لكم عذابي فضل من هذا
فيقولون: يا رسول الله نريد الفضل من هذا فيقول: رضي الله فلا تسخط
عليكم بعد أذنكم [حدث صحيح]

110- Narrated Abu Sa'eed Al-Khudri in his own
wording as reported by Abu Maymūn that the Prophet,
may the peace and blessings of Allah be upon him,
said "The true believers will pass over hellfire safely
By Him in Whose hand Muhammad's soul is, no one
among you who will be keener to claim the right of
intercession for those believers who were thrown into
hell than their fellow believers in paradise on the
Day of Judgment. They will argue "O our Lord!

These brothers of ours used to pray, fast and perform
 pilgrimage along with us." It will be said unto them:
 "Go and set free those fire-eaters everyone knows"
 Thereafter, it will be prohibited for fire to harm their
 bodies and they will get out a large number of people
 whose legs and knees were burnt by fire. Then
 they will say: "No one is left of those whom You
 commanded for us to get." Allah, praised be He, will
 say: "Go back and get out of fire everyone in whose
 heart there is the weight of a Dinar of goodness!"
 Thereupon, they will bring out of fire a great number
 of people, and then they will say: "No one is left of
 those whom You commanded for us to get." Allah will
 say: "Go back again and get out of fire everyone in
 whose heart there is the weight of half a Dinar of
 goodness." They will bring out of fire a large number
 of people, then they will say: "O our Lord! We have
 left none of those whom You commanded for us to
 get." Allah will say: "Go back once again and get out
 of fire everyone in whose heart there is the weight of
 an atom of goodness!" They will get out of fire a huge
 number of people, and then they will say: "O Lord!
 No goodness at all left therein!" *Abu Sa'eed Al-Khudri*
 used to say: "If you doubt my narration of this *Hadith*,
 then read if you like: "Surely, Allah is never unjust
 in the least degree; if there is any good (done)
 He doubles it, and gives from Ilm a great
 reward." Allah Almighty will say: "The angels have
 interceded, so did the Prophets and so did the
 believers. No one is left (to intercede) save the Most
 Merciful of all those who show mercy." In the version

reported by Bukhari, Allah will say "No other intercession is left but Mine" instead of saying "No one is left (to intercede) save the Most Merciful ." Allah will take a handful, of fire from which a group of people who have never done any good deeds were reduced to ashes. Then, He will scatter them over a river in paradise which is called 'The River of Life' . They will come back to life just as the sprouting of a seed in the soil, carried away, by flood. The Prophet, may the peace and blessings of Allah be upon him, said "Have you not noticed that the seed grows close to a stone or a tree and that it looks green or yellow, if it is exposed to the sun, and white if it is in the shade?" The Companions, said "It seems that you used to graze sheep in the desert, O Prophet of Allah ." The Prophet, may the peace and blessings of Allah be upon him, said "They will come out of the river like pearls with marks on their necks. The dwellers of paradise will recognize them and say "These are the ones who were set free by Allah and who were admitted to paradise without doing any good deeds or bringing forth any virtuous acts." Then, Allah will say "Go into paradise, and whatever you see is yours" They will exclaim "O our Lord! You granted us what You have not granted to any of Your creation ." Thereupon Allah will say "I keep with me something greater than this for you." They will ask "O our Lord! Which thing is greater than this?" Allah will answer "That is part of My bounty, so I will never be dissatisfied with you ." (Rasidh Sahih).

١١١- "شعري عن أنس (رضي الله عنه) عن النبي صلى الله عليه وسلم

يخرج قوم من النار بعد ما أصابهم من سبع الشهور الحرة فيسبهم أهل الجنة المهيمنون. [حديث صحيح]

111- Bukhārī reported on the authority of Anas Ibn Malik that the Prophet, may the peace and blessings of Allah be upon him, said "Some people will come out of hell after they have received a touch of fire. They will enter paradise, and the dwellers of paradise will curse them *al-jahannamiyyin*, i.e., the dwellers of hell." (*Hadith Sahih*)

١١٢- شعري عن أنس بن مالك عن النبي صلى الله عليه وسلم

يخرج قوم من النار شذفتهم سبع الشهور الحرة فيسبهم أهل الجنة. [حديث صحيح]

112- Al-Tirmidhi reported on the authority of Anas Ibn Malik that the Prophet, may the peace and blessings of Allah be upon him, said "Some people of my nation will come out of hell thanks to my intercession *shaf'at*. They will be called *al-jahannamiyyin*" Al-Tirmidhi said: "This *Hadith* is *Hasan Sahih*". (*Hadith Sahih*)

١١٣- ويخرج من النار من سبوا، عذبا بعد ما كان من النار، عذبا هو يمر

بهم من قوله: *المنكوس*، عذبا وذاك من عذبه عن غيره من أبي عبد الله، عذبا وهو من عذبه، عن أبي موسى الأشعري قال قال رسول الله صلى الله عليه وسلم: "يخرج من النار من سبوا، عذبا بعد ما كان من النار، عذبا هو يمر

تسجدوا لآلهة أعمى ولكنى، فزوجها لمتكبر^{١١٣}، وألقوا بالمطهرين
المتدينين المفلوجين، [حديث صحيح]

113- Abu Moja said 'Tahmasuf Ibn A'ad told us, quoting Abu Basir Shajir' Ibn Al-Walid Al-Baquni, quoting Ziyad Ibn Khazima, quoting Na'ima Ibn Abu Hind, quoting, in turn Basir' Ibn Hiraish, quoting finally Abu-Musab Al-Ash'ari that the Prophet, may the peace and blessings of Allah be upon him, said "I had to choose either to get intercession or to have half of my nation admitted to paradise and I chose the former since it will cover and benefit more people. Do you think that it will be for the pious? No, it will go to those who have been polluted by sins and vice!"
(Ibnul-Jawzi Sahih)

بمعرفة المشغوف فنهض بأثر السجود وبأسان الوجوه

**Recognizing the people entitled to
intercession by the impact of prostration on
their foreheads and their glimmering faces**

114- قال من حديث أبي سعيد الخدري أن رسول الله صلى الله عليه وسلم قال: «ما كانوا يصومون معاً ويصلون ويحجرون، أتعلمون أهل مكة لهم، أنهم أئمة عرهم أكرموا، وبكر الحديث [حديث صحيح]

114- It was mentioned in the *Ibnul-Jawzi* narrated by Abu Sa'eed Al-Khadri that believers would ask: "What Lord? Our brothers used to fast, pray and make pilgrimage to Mecca with us and you admitted them

will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent.”
(Hadith Sahih)

١١٦- وعصرا ج عيسى عليه السلام قال رسول الله (ﷺ) على قوم
 يخرجون من النار يعترفون به (لا تاتوا وهم على الدنيا
 [حديث صحيح])

116- Muslim also reported on the authority of Juhir that the Prophet, may the peace and blessings of Allah be upon him, said, "Some people will come out of hell and enter paradise. Their bodies will be burnt except for their foreheads," *(Hadith Sahih)*

ما يوحى من رحمة الله تعالى ويغفركه وعفوه يوم القيامة

The bounty of Allah's mercy and forgiveness on the Day of Judgment

١١٧- وعصرا ج مسلم عن حديث مسلم بن الحارثي قال، قال رسول
 الله (ﷺ) على الله تعالى خلق يوم خلق السموات والأرض مائة رحمة
 في رحمة منها طابق ما بين السماء والأرض، فخلق في الأرض مائة
 رحمة وأعطاه، فمما تطقت الواقعة على ولدته، والطير والوحوش
 فمما عليها خلق بعض، فبدأ كل يوم بحمد الله فكماله يومه الرحمة
 أخرجه ابن ماجه عن حديث أبي سعيد،
 وفي بعض الطرق لأبي هريرة: (هذه كل يوم القيامة رد الله
 لرحمة خلقه تلك السعة والتسع فكماله مائة رحمة فرحم به
 الله يوم القيامة، [حديث صحيح])

adversities while hell is beset by disasters." The *Hadith* was also reported by Baihaqi. Al-Tirmidhi commented on it saying: "This *Hadith* is *Hasan*, *Sahih*, *gharib*, narrated by a single narrator after the Companion" (*Hadith Sahih*).

١١٩- وعرض القوموني حسن أبي هريرة عن النبي ﷺ قال: بلغ حنظل الله الجنة فرسل جبريل إلى الجنة فقال: انظر إليها وإلى ما أعدت لأهلها فيها قال: فدأبته ونظر إليها وإلى ما أعد الله لأهلها فيها، قال: فرجع إليه وقال: وعرك لا يسمع بها أحد إلا سقطها، قال فأمر بها ففعلت بالمكر، قال: فرجع إليها فلنظر إلى ما أعدت لأهلها فيها، قال: فرجع إليها فإذا هي قد فعلت بالمكر، فرجع إليه فقال: وعرك لا يسمع أن لا سقطها أحد، قال: ففعلت إلى نكر فلنظر إليها وإلى ما أعدت لأهلها فيها، فإذا هي برتك، فبعضها بعضا فرجع إليه فقال: وعرك لا يسمع ألا يسمع بها أحد فيسقطها، فلنظر بها ففعلت بالمكر، قال: فرجع إليها، فرجع إليها، قال: وعرك لا يسمع أن لا يسمع منها أحد إلا سقطها.

قال أبو عيسى: هذا حديث صحيح. [حديث صحيح]

119- Al-Tirmidhi reported on the authority of Abu-Huraira that the Prophet, may the peace and blessings of Allah be upon him, said "When Allah created paradise, He sent Gabriel to it and said "Look at it and the pleasures I have prepared for its people in it." So, he came to paradise and looked at what Allah has prepared for the people in it. He then returned to Him and said "I swear by Your grandeur that it is quite easy for anyone who has heard of

paradise, to indulge into it" Then Allah ordered that paradise would have been surrounded with adversaries and said to Gabriel "Go back and look at it and what I have prepared for its people." He went back to it and found that it had been surrounded with adversaries. He then returned to Allah and said "I swear by Your grandeur that I am afraid that no man will enter it." Then Allah said to Gabriel "Go to hell and look at it and the tortures I have prepared to its people." He did and found that it had been extremely horrible. He then returned to Him and said, "I swear by Your honor that I am afraid that those who have heard about it will escape it." Then Allah ordered that hell would have been surrounded with devils and said to Gabriel, Go back to it. He did and said: "I swear by Your honor that I am afraid that no man will escape it." *Abu-l-Has Ali Tirmidhi and The Hierarchy in Sahih (Jafar's House)*

احتجاج الجنة والنار بصفة أهلها

**The quarrel between paradise and hell And
the attributes of their dwellers**

١٢٠- أخبرني عن أبي هريرة قال قال رسول الله ﷺ: الجنة
الجنة والقيامة هي، ونظمي الجنون والمنكر، بـ، قالت هذه
بنظمي المنكر والمنكر، قال بـ، أنت عدلي أهدى بك
من أهدى، وقال بـ، أنت رحمتي أرحم بك من أهدى، وقال ومنعت
منك ما هو مني منكر وأهدى، وهي هذا حديث حسن صحيح.
[حديث صحيح]

120- Bukhari reported on the authority of Abu Hamir that the Prophet, may the peace and blessings of Allah be upon him, said: "Paradise and hellfire quarreled in the presence of their Lord. Paradise said, "O Lord! What is wrong with me that only the poor and humble people enter me?" Hellfire said, "I have been favored with the tyrannical and arrogant people." So Allah said to paradise, "You are My mercy which I grant to whom I wish," and said to hell "You are My punishment which I inflict upon whom I wish, and I shall fill both of you."

(Musaddik Sahih)

صفة أهل الجنة وأهل النار وقت شداد الناس من هم؟

The attributes of paradise and hell dwellers

١٢١- مسلم عن حماد بن (عمر) البجلي عن رسول الله ﷺ قال يوماً في خطبته: وأهل الجنة ثلاثة: من سخطت نفسه مضى موافق، ومن رغب رفق قلبه في فرس وسلم، وذهب ضعف مضى، أو هزل.

قال: أو هل النار خمسة: الضعيف الذي لا يرى له شيء منكم سبع لا يتغير، أو لا صلاح، أو العاني الذي لا يشفى له طبع، أو لا عقل، أو حبل لا يمشي، أو لا يضيء إلا وهو يفتكك من أفتك، ومثله، وذكر الرجل والكتب، والتمطير القمطر. (مسند صحيح)

121- Muslim reported on the authority of Eyyadh bin Husein Al-Hajashi that the Prophet, may the peace and blessings of Allah be upon him, said, "The dwellers of paradise are of three types: one who

woulds authority and adheres to justice, who gives alms and who has been endowed with power to do good deeds; one who is merciful and kind-hearted towards his relatives and to Muslims; and one who is weak and does not stretch out his hand in spite of having a large family to support." He continued "The dwellers of hell are of five types: the weak who lack power to avoid evils, who follow others' steps in regard to bad habits; and who do not have any care for their family or for their wealth, these dishonest people whose greed cannot be concealed even in minor things; and the man who betrays you morning and evening, with regard to your family and your property; the miser and the liar; and those who are in the habit of abusing people and using obscene and foul language" (Raddul Sahih).

۱۲۶- وہی حوالہ میں وہی فقرہ میں قال قال رسول اللہ ﷺ
 ولا أغيركم بأهل الجنة؟ قال: صنفان: صنف أو تميم على الله ذكر
 نفسه، ألا أغيركم بأهل النار؟ قال: هم ذو منكر، وفي رواية
 هو ذو منكر، في حرجة من صنف أصناف [حديث صحيح]

122- Abu Musa reported on the authority of Ruhihah bin Warhah Al-Khuzai's that the Prophet, may the peace and blessings of Allah be upon him, said: "Shall I tell you about the dwellers of paradise? They are the weak but very faithful persons whose requests are answered by Allah. Shall I tell you about the dwellers of hell?" They are the vile, rude and haughty persons. In another narration reported by

for Moayyad, he said about the latter 'evil and proud persons'. (Hadith Sahih)

١٦٢ مسلم عن (أبي بن مفلح) قال: وهو بصرة فأتى عليه
 عمر، فقال رسول الله ﷺ: "وَجِيتَ وَجِيتَ وَجِيتَ" وهو بصرة فأتى
 عليها تسرا فقال رسول الله ﷺ: "وَجِيتَ وَجِيتَ وَجِيتَ" فقال عمر:
 "هذا ليسي وأبي، من بصرة" فأتى عليه عمر: "فَكَتَ وَجِيتَ وَجِيتَ"
 وجِيتَ، وهو بصرة فأتى عليها ثلث أهله: "وَجِيتَ وَجِيتَ وَجِيتَ"
 فقال رسول الله ﷺ: "من أتيتم عليه خير" وحدث له الضم، ومن أتيتم
 عليه شر، وحدث له الفل، ثم شهد أنه في الأثرين فأتى ١٥٥
 واثبت عاتقه - رضي الله عنها - فبعضه في الأسبابة، وغير
 من العلماء.

وقال زيد بن أسلم: "أمر الله تعالى أن تكون كرماء فيملك الضم،
 ويملك أن تكون بميتا فيملك الفل" [حدث صحيح]

123- Muslim reported on the authority of Anas Ibn Malik that once a funeral procession passed and the people praised the deceased person. The Prophet, may the peace and blessings of Allah be upon him, said: "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased person. The Prophet said: "It has been affirmed to him." Once *Ra' al-Khadijah* then said: "O Prophet of Allah! Why have you said the same words about both funerals?" The Prophet, may the peace and blessings of Allah be upon him, replied: "You praised the former, so paradise has been affirmed to him, and you spoke badly of the latter, so

hell has been affirmed to him. You people are Allah's witnesses on earth." He repeated the last sentence three times. Aisha, may Allah be pleased with her, said: "Paradise is the house of the generous and hell is the house of the stingy." Zaid Ibn Aslam said: "Allah has ordered you to be generous so that you may enter paradise and has ordered you not to be stingy so that you may not enter hell" (Hadith Sahih)

۱۶۱- وفي البخاري أحمد بن حنبل - رضي الله عنه - قال: قال رسول الله (ﷺ) من شهد له أربعة عشر أهله من الجنة قال: وثلاثة قيل: واثنان هذا. واثنان؟ قال: وأول. ثم ما سئل عن ثوبه قال: لو مضى بعد الحق وهذا الحديث معصوم وإن أخطأ، فليس فيه عظمي العموم وإن كثرت شيوخه وإختلفت الأمة فيمنع منه ما لم يوافق السلف كانت له الجنة وإن لم يطمع [حديث صحيح]

124- Bukhari also reported on the authority of Umar, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said "Allah will admit the one who is praised by four pious people to paradise." We asked "What about three people?" He said: "Three will do." We said: "What about two people?" He said: "Two will also do." We did not ask him about one person." Abu Mohammed Ashraf Inqay said, "This Hadith is related to a particular incident to the best of my knowledge. The previous Hadith is more general. When a dead man is well spoken of by many Muslims, he will be entitled to paradise. Allah only knows best.

(Hadith Sahih)

١٢٤- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: يصعد من أهل النار من لم يؤمن معهم بكتاب الأنبياء الذين يصرون بها الناس، ونساء كاسيات عاريات متنكبات، وهن كاسية كاسية البعث، الثالثة لا يدخلن الجنة ولا يحسن ربحهن، وأل ربحهن يؤخذ من صبرة ذلك، ولا يدخلن الجنة من نساء أو نساء أو نساء أو نساء، ولا خلاف، وتحكم لو لم يكن كذا في هؤلاء نساء، وهي النسيئة وهذا حديث منه وتصحيحه [حديث صحيح]

125- Muslims reported on the authority of Abu Hurayra that the Prophet, may the peace and blessings of Allah be upon him, said, "There are two groups, amongst the denizens of hell, that I have not seen yet. The first group members hold whips like the tails of oxen, with which they flag people. The second group members are women who are seen naked in spite of their being dressed, who are seduced to wrong paths and who seduce others, with their hair made up high like humps. These women will neither get into paradise nor perceive its fragrance, although it can be perceived from such and such distance (meaning great distance). (Musnad Sahih)

١٢٦- وعنه مسلم أيضا عن أبي هريرة عن النبي ﷺ قال: يدخل الجنة من لم يفتنهم من أحد الطريق [حديث صحيح]

126- Muslims also reported on the authority of Abu-Hurayra that the Prophet said "Among the people entering paradise are ones whose hearts resemble those of birds" (Musnad Sahih)

مَا جَاءَ بِهِ أَكْثَرُ أَهْلِ الْجَنَّةِ وَأَكْثَرُ أَهْلِ النَّارِ Who constitutes the majority of the dwellers of paradise and hell

١٢٧- مسلم بن الحجاج بن أبي حنيفة عن أبيه قال: قال رسول الله ﷺ: «وَأَكْثَرُ عَلَى بَابِ الْجَنَّةِ نِسَاءٌ مُدَّةٌ مِنْ نَحْلٍ شَمَائِلٍ، وَأَكْثَرُ عَلَى بَابِ النَّارِ نِسَاءٌ مُدَّةٌ مِنْ نَحْلٍ شَمَائِلٍ، وَأَكْثَرُ عَلَى بَابِ النَّارِ نِسَاءٌ مُدَّةٌ مِنْ نَحْلٍ شَمَائِلٍ، وَأَكْثَرُ عَلَى بَابِ الْجَنَّةِ نِسَاءٌ مُدَّةٌ مِنْ نَحْلٍ شَمَائِلٍ» [حدث صحيح]

127- Muslim reported on the authority of Umar ibn al-Zaid that the Prophet, may the peace and blessings of Allah be upon him, said "I stood at the gate of paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate to be judged. But the dwellers of hell were ordered to be taken to hell. Then I stood at the gate of hell and saw that the majority of those who entered it were women"

(Hadith Sahih)

١٢٨- وعن حديث عن محمد بن أبي حنيفة عن أبيه قال: قال رسول الله ﷺ: «وَأَكْثَرُ عَلَى بَابِ الْجَنَّةِ نِسَاءٌ مُدَّةٌ مِنْ نَحْلٍ شَمَائِلٍ، وَأَكْثَرُ عَلَى بَابِ النَّارِ نِسَاءٌ مُدَّةٌ مِنْ نَحْلٍ شَمَائِلٍ، وَأَكْثَرُ عَلَى بَابِ النَّارِ نِسَاءٌ مُدَّةٌ مِنْ نَحْلٍ شَمَائِلٍ، وَأَكْثَرُ عَلَى بَابِ الْجَنَّةِ نِسَاءٌ مُدَّةٌ مِنْ نَحْلٍ شَمَائِلٍ» [حدث صحيح]

128- In a part of the Hadith of the eclipse narrated by Ibn Abbas, the Prophet, may the peace and blessings of Allah be upon him, said "And I have never seen such an awful scene like the one of hell on

that day I saw that women constitute the majority of the dwellers of hell." The Companions said, "Why, Prophet of Allah?" He said, "Because of their ingratitude." They said, "Are they ungrateful to Allah?" He said, "They are ungrateful to their husbands. If you acted benevolently with a woman all your life except for one day, she would say, 'You have never been good to me' (Hadith Sahih)

١٢٩ - لِمَسْمُورِي عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ لِمَنْ يَمُوتُ بِعَذَابٍ مِنْ بَنِي إِسْرَءِيلَ وَمَنْ بَنِي رَمْلٍ - رَسُولُ اللَّهِ ﷺ: يَمُوتُ مُعَذِّبًا تَعْلُ لَعْنَةُ، وَمَنْ عَصَانِي فَقَدْ أَرَى [أَخَذَ صَبِيحًا]

129- Bukhari reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet of Allah, may the peace and blessings of Allah be upon him, said, "All my followers will enter paradise except for those who refuse." They said, "O Allah's Prophet! Would anyone ever refuse that?" He said, "Whoever obeys me will enter paradise, and whoever disobeys me would be refusing it" (Hadith Sahih)

لَا يَدْخُلُ الْجَنَّةَ حَاجِبٌ مِنْكُمْ وَلَا قَاسِمٌ وَحَم

**Oppressor tax collectors and those severing
bonds of kinship are denied excess
to paradise**

فَسَبَّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ عِزُّهُ يُعْلَمُ
سَبِّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ عِزُّهُ يُعْلَمُ

في أول عصر القماء وهل تعلم: ﴿أهل حسبتكم إن تركتم أن تضلوا في الأرض والظنوا أن حسبتكم﴾ أولئك الذين لعنهم الله الآية.

Allah says, "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked." This verse was revealed to allude to oppressor tax collectors as some scholars believe. Allah also says "Then, is it expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed."

١٣٠ - مسلم عن عبد بن مطعم، عن أبيه عن أبي قلابة قال: ولا يدخل الجنة قاطع قال ابن أبي عمر: قال معاذ: يعني قاطع ربه رواه البخاري. [صحيح صحيح]

130- Muslim reported on the authority of Jubair bin Mufarr from his father that the Prophet, may the peace and blessings of Allah be upon him, said, "The one who severs (the bonds of kinship) will not enter paradise." Ibn Abi Omer said on the authority of Saïyan. It means the one who breaks up with his relatives. It was reported by Bukhari (Hadith Sahih).

أول من تصعد بهم جهنم

The first people to go to hell

١٣١ - مسلم عن أبي هريرة قال، سمعت رسول الله ﷺ يقول: من أول الناس تصعد بهم يوم القيامة رجل المشرك فأتى به ففرقه

عنبيه يعرفه . قال : فما علمت فيها ؟ قال : كاتبت إليك حتى استقيت . قال : كاتبتك ، ولكنك قتلت ليلتي ذاتي حزين ، قد قيل : ثم أسر به صاحب علي وجهه حتى بقي في السر . ورحل تعلم العلم وعلمه ، وفرا لمصران فسألني به فعرفه معه (يعرفها) قال : فما علمت فيها ؟ قال : علمت (العلم وعلمه ، وفرا) فأتيت بك القرآن قال : كاتبت ، ولكنك تعلمت العلم ليلتي العلم ، وفرا أن تعلم تعلم هو القرآن قد قيل : ثم أسر به صاحب علي وجهه حتى بقي في السر . ورحل وسع به (كسألني) علمه وأعلمته من أهداف المال كله فأسر به فعرفه معه فصرقه . قال : قد علمت فيها ؟ قال : ما ذكرت (أسر) يقول بعد أن يقول فيها ؟ لا أعلم فيها لك ، قال : كاتبت ، ولكنك علمت ليلتي هو عرفه بعد من ، ثم أسر صاحب علي وجهه حتى بقي في السر . فخرجه أبو موسى السمرقندي معناه ، وقال في العمدة : ثم ضرب رسول الله ﷺ على ركبتي ، فقال : يا أبا هريرة ، ولكنك ثلاثة أول خلق الله يسر به يوم القيامة . [حدث صحيح]

131- Muslim reported on the authority of Abu-Huraira that he said, I heard the Prophet, may the peace and blessings of Allah be upon him, saying, "The first man to be judged on the Day of Judgment, will be a man who died as a martyr. He shall be brought before the Judgment Seat. Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him, and he will recount them and admit having enjoyed them in his life. Then, Allah will say "What have you done to require these blessings?" He will say "I fought for Thee until I died as a martyr." Allah will say "You have told a lie. You

fought so that you might be called a 'brave warrior' And you were called so." Then orders will be passed against him and he will be dragged with his face downward and cast into hell. Then there will be brought forward a man who acquired knowledge and imparted it to others and recited the Qur'an. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Then Allah will ask, "What have you done to requite these blessings?" He will say, "I acquired knowledge and disseminated it and recited the Qur'an, seeking Thy pleasure." Allah will say, "You have told a lie. You acquired knowledge so that you might be called 'a scholar,' and you recited the Qur'an so that it might have been said, 'He is a qari (reader of the Qur'an); and such has been said." Then, orders will be passed against him and he will be dragged with his face downward and cast into hell. Then, will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Allah will then ask, "What have you done to requite these blessings?" He will say, "I spent money in every cause in which Thou wished that it should have been spent." Allah will say, "You are lying. You spent money so that you might have been called generous, and you got that." Then, Allah will pass orders and he will be dragged with his face downward and thrown into hell. *Abu Isha At-Tirmidhi* reported the *Hadith* in its meaning and said at the end of it: "Then

the Prophet of Allah putted on my knees saying "O Abu-Harrira, these three people will be the first among Allah's creatures, to be burnt in hell on the Day of Judgment." (Musnad Sahih)

مركز البحوث والدراسات

Those who enter paradise without judgment

۱۴۲- مستم جس جسوں کی حضور کی رسول اللہ ﷺ سے
مستقبل القیامہ میں اپنی سبوں کے لئے جہنم کے حصص کا تقاضا کیا تو ان سے
رسول اللہ ﷺ نے انہیں منع کیا کہ انہیں نہ مانگوں اور نہ مانگوں۔
[صحیح مسلم]

132- Muslim reported on the authority of *Ibnus Abi Haseem* that the Prophet, may the peace and blessings of Allah be upon him, said: "Seventy thousand people of my nation will enter paradise without judgment." The Companions said: "Who are they, Prophet of Allah?" He said "Those are the Muslims who do not treat their diseases with rage (incantations), nor do they believe in bad or good omens (divination), nor do they get themselves bearded, but they put their trust only in their Lord"

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

١٢٢- انظر ما في عن أبي القاسم قال: سمعت رسول الله ﷺ يقول:
«مَنْ عَصَى رَأْسِي أَوْ بَدَلَ لُحْيَةٍ مِنْ عَنِّي سَمِعَ كَقَوْلِ مَنْ لَا عَصَا لَهُ
وَلَا لُحْيَةٍ سَمِعَ كُلَّ كَلِمٍ مَقْذُوفٍ أَوْ كَلِمَةٍ مَقْذُوفَةٍ مِنْ عَذَابِ رَأْسِي»
قال القزويني: هذا حديث عويص، وقد أخرجه ابن مسعود أيضاً
[حديث صحيح]

133- *Abu-Turaym* reported on the authority of *Abu Dawood* that he said, "I heard the Prophet of Allah, peace and blessings be upon him, saying, "My Lord has promised me to let seventy thousand people of my nation enter paradise without judgment or torture in hell. Every thousand of them will be accompanied by seventy thousand as well as three handfuls of people added by my Lord." *Abu Turaym* said, "This Hadith is *gharib*." This Hadith was also reported by *Abu Mujahid* (*Musnad Sahih*)

١٣٤- ابن المبارك عن من علق قل: يداك يوم الحلة يدي هذا ستمليون يوم من أصعب القرم، لهم المليون ثم علق علق كل هذا، فيلومون، فيسرحون إلى الجنة ثم ينادي ثلثة ستمليون يوم من أصعب القرم، لهم مئة كانت (الحديث) تتوهم في الجمع يفسدون وتفسد حوائجهم وعلقتهم وما رزقهم يفسدون قل: كل فيلومون في الجنة قل: ثم ينادي ثلثة ستمليون يوم من أصعب القرم لهم الذي كانوا (لا تنهيم بحرة ولا شئ من دائر الله ولام بعلاه وبنه الزكاة يحقون يوماً تعلق فيه القلوب والأهواز) الآية (فيلومون) فيسرحون إلى الجنة (امر صحيح)

134- *Abu Al Mubarak* reported that *Abu Abbas* said, "On the Day of Judgment, a caller will shout, "You are going today to learn who the generous are, Come on, you who have praised Allah all the time. Then they will do so and advance to paradise." The caller will shout once again, "You are going today to learn who the generous are. Come on, those who

"have forsaken their beds of sleep, while they call on their Lord, in fear and hope; and they spend (in charity) out of the sustenance which We have bestowed on them." Then they will do so and advance to paradise. The caller will shout a third time "You are going today, to learn who the generous are. Come on, those whom "neither trade nor sale could divert (them) from the remembrance of Allah, nor from regular prayer, nor from paying zakat. Their (only) fear is for the Day when hearts and eyes will be turned about." Then, they will do so and advance to paradise.

(An authentic account)

أمة محمد ﷺ قطبو أهل الجنة وأصعدو

Muhammad's nation represents half the dwellers of paradise or even more

١٣٥ - مسلم عن أبي سعد الخزازي قال قال رسول الله ﷺ

يقول الله تبارك وتعالى يا أمة، يقول: ليك وسعدك والخير (خير) ينسلك، قال: يقول: أخرج بعث النار من ذلك قال: وما بعث النار؟ قال: من كل أمة تسعة وتسعة وسبعون، قال: فذلك حين ينصب الصليب وتصبح كل ذات حمل حملها، وترى الناس سكارى وما هم بسكارى، ولكن عذاب الله شديد، في أهل عاتق مكة عليهم، ثم يا رسول الله أيا تلك الأمة؟ قال: أشركوا، قال: من أخرج وأخرج لك وسعدك في حمل، قال: ثم قال: والذي نفسي بيده من لأطعم من ثم سمع أمة الجنة، فمعدنا الله ونكره، ثم قال: والذي نفسي بيده

إِنِّي أَتْلُوعُ لَنْ تَكُونُوا لَيْتَ هَلْ لَعْنَةُ مُصَدِّقٍ بِهِ (تعالى) وَكَرِيمٌ
 نَسَمَ قَسَلًا: وَكَانِي فِي يَدِهِ لَنْ تَكُونُوا لَيْتَ هَلْ لَعْنَةُ إِيْ مِنْكُمْ فِي
 أَلْسَمَ قَسَلًا: لَعْنَةُ مُصَدِّقٍ فِي يَدِهِ قَوْلُ: أَلْسَمُ لَوْ كَثَرَتْ لَعْنَةُ فِي
 مَرَاغِ الْمَلَاوِي حَرَجَهُ الْحَزَارِي. (حديث صحيح)

133- Muslim reported on the authority of Abu Saïd Al Khadri that the Prophet, may the peace and blessings of Allah be upon him, said "Allah, Glory to Him, will call Adam on the Day of Resurrection. Adam will reply: "I am at Your Service, You source of bliss, all good is in Your hand." Allah will say "Bring out the dwellers of hell." Adam will say "O Allah! How many are they?" Allah will reply "From every one thousand, take out nine hundred and ninety-nine." At that time children will have heavy hair, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunk, but dreadful will be the wrath of Allah. Being so frightened, the Companions asked: "O Allah's Prophet! Are you talking about us?" He said: "Reprieve with glad tidings: one person will be admitted to hell from you and one thousand will be from Gag and Mgog." The Prophet further said: "By Him in Whose hands my life is, I hope that you would be one-fourth of the dwellers of paradise." We shouted, "Allah is great!" He added "I hope that you would be one-third of the dwellers of paradise." We shouted, "Allah is great!" He said, "I hope that you would be half of the dwellers of paradise." We shouted "Allah is great!" He further said "You (Muslims) compared with non-

Muslims are like a white hair in the skin of a black one or like a mark on a foreleg of a donkey (i.e. your number is very small as compared with theirs. Such expressions were very common at that time)." The Hadith was also reported by Babbari (Hadith Scholar).

مذكر أنهار جهنم وما جاء فيها
 وصف أحوالها وأصنافها أحاديث الله (تعالى) فيها
 روحيته وخصاله إنه وليك مالك والقادر عليه

The horrors of hell

سبح الله عز وجل الذي خلقه ووصفها على حسب قوله
 وصفها فقال عز من قائل: ﴿كَلَّا إِنَّهَا لَنُفْيُ ۖ نَارًا أَشَدُّ نَارًا ۖ
 جَمِيعُ شَيْءٍ وَهِيَ مَكُونٌ لَّنَا ۖ وَفَلَا ۖ أَوَلَمْ نُفْرِكْ مَا يَكُونُ ۖ لَا تُفْكِي
 وَلَا يَمُوتُ ۖ نَارًا أَشَدُّ نَارًا ۖ يَصْعَدُ مِنْ لَحْمَةِ الشُّجْرِ وَالْحَصِيدِ ۖ مَا
 حَسَرْتَهُ وَفَلَا ۖ أَوَلَمْ نُفْرِكْ مَعَهُ ۖ نَارًا حَمِيمًا ۖ وَفَلَا ۖ أَلَيْسَ فِي
 السَّعِيرَةِ ۖ نَارٌ ۖ لَيُؤْمِنُ بِهِ ۖ أَوَلَمْ نُفْرِكْ مَا لَمْ يَحْضَرْ ۖ نَارًا أَلَّا تَقُولُوا
 ۖ إِنَّمَا يُفْتَنُ عَلَى الْأَعْيُنِ ۖ﴾

Allah mentions hell in His Book saying "By no means! For it would be the blazing fire-plucking out (his being) right to the skull," and "And what will explain to thee what hellfire is? Naught doth it permit to endure, and naught doth it leave alone, darkening and changing the color of man!" Moreover, He says "And what will explain to thee what this is? It is a fire

blasting fiercely!" And "By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to thee that which breaks to pieces? It is hell of Allah kindled to a blaze, that which doth mount right to the hearts."

مَا جَاءَ قَبِيحَ هَالِ آلِهِ [تَقَالِطُ] الْجَنَّةِ
وَأَسْتَجَارَ بِهِ مِنَ النَّارِ

Those who ask Allah, glory to Him, to grant
them paradise and save them from hell

١٣٦- الترمذي رحمه الله قال قال رسول الله ﷺ:

مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَاتٍ قَبْلَ الْوَعْدِ أَطْعَمَهُ الْجَنَّةَ وَمَنْ
سَأَلَ اللَّهَ مِنَ النَّارِ ثَلَاثَ مَرَاتٍ قَبْلَ الْوَعْدِ أَطْعَمَهُ النَّارَ
[صحيح]

136- At Tirmidhi reported on the authority of Anas Ibn Malik that the Prophet, may the peace and blessings of Allah be upon him, said "He who asks Allah to grant him paradise three times, paradise says: 'Almighty Allah, let him enter paradise.' And he who asks Allah to save him from hell three times, hell says: 'Almighty Allah save him from hell.'"

Rashid Rishi

ما تقرر من الكتاب والسنة

What is established in the Glorious Book and the Prophet's Sunna

١٢٧- تقرر من الكتاب والسنة أن الأعمال الصالحة والإخلاص فيها مع الإيمان موصلة إلى الجنة ومباعدة عن النار، وذلك بقرائن إسرائيلية، وأقطع به مع الموصلة على ذلك يعني عن مكر تلك، وبكيفية أن من تلك ما ثبت في الصحيحين عن أبي سعيد الخدري قال: قال رسول الله ﷺ: "بما من عبد تصوم يوماً في سبيل الله إلا أضاء له من تلك النور وجهه عن النار سبعين خريفاً، خرجه الشيخان."

[حديث صحيح]

127- It is established in the Glorious Book and Sunna that good deeds together with sincerity and faith lead to paradise and save from hell. It is enough here to quote what came in the *Sahihain* (Bukhari and Muslim) on the authority of *Aba Sa'eed Al-Khudri* that the Prophet, may the peace and blessings of Allah be upon him, said: "Indeed, anyone who fasts for one day for Allah's pleasure: his face will be kept away from hellfire by Allah for a distance covered within a journey of seventy years." The *Hadith* was reported by *Al-Nasawi* (*Hadith Sahih*).

١٢٨- وعن أبي هريرة عن النبي ﷺ قال: "بما من عبد صام يوماً في سبيل الله رخص الله وجهه عن النار سبعين خريفاً، وخرجه أبو يحيى القزويني عن أبي أمامة عن النبي ﷺ قال: "بما من عبد صام يوماً في سبيل الله جعل الله نوره ومن أنار بذلك كما أن الشروق والمغرب."

وَيُرَى فِي يَوْمِ الْقِيَامَةِ فِي الْأَرْضِ قُلُوبٌ هِيَ كَقُلُوبِ الْحَيَّةِ فِي بَطْنِهَا
لِيُأْمَنَ. [حديث صحيح]

138- Abu Harroo also reported that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's sake, his face will be brought away from naalies by Allah for (a distance covered within a journey of) seventy years." The Hadith was reported by Abu Jaan Al Tirmidhi on the authority of Abu Harroo that the Prophet, may the peace and blessings of Allah be upon him, said "Indeed, anyone who fasts for one day for Allah's sake, a trench between him and hell, as big as the space between east and west will be made by Allah "or as stated in another narration, "between heaven and earth." Abu Jaan said This Hadith is *ghareeb* (Hadeeth Saheeh).

١٣٩- وَقَالَ كَتَبَ نَبِيُّ دَارِ، عَزَّ وَجَلَّ، فِي مَاتَ لَيْلٍ، قُلُوبٌ وَجُلُوبٌ
لَهُ يَوْمَ: هِيَ نَوْحِيَّةُ الْأَنْفُسِ الْفَوْصَةِ وَجَدَ لَهَا الْقِسْمَ، نَوْحِيَّةً مِنْ
جَهَنَّمَ حَرِّهَا وَفَتْحُهَا أَيْ جَهَنَّمَ وَمَا الْعَرِيفَةُ قُلُوبُ الْعَالَمِ،

139- Abu-Darood reported in his book on the authority of Anas bin Malik that the Prophet, may the peace and blessings of Allah be upon him, said "He who performs his ablution well and visits his sick Muslim brothers, will be taken ninety autans away from hell (in terms of distance)." I said "O Abu Harroo, what is an autan?" He said, "An autan is a year."

۶۱۰- وہی فرماتے ہیں کہ: میں نے اپنے رب سے سنا ہے کہ: جس نے ایک کھجور کا پتلا کھائے، اسے جہنم سے بچا دیا جائے گا۔ (حدیث صحیح)

140- In *Sahihayn*, *Abd-Allah bin Mas'ud* narrated "I asked the Prophet, may the peace and blessings of Allah be upon him, saying "If anyone of you could escape hell even by giving a piece of date fruit (to a poor man), he better does it at once", as quoted by *Muslim (Hadith Sahih)*

عظم جہنم وأزبدتها وكثرت مقلنتها
 وقد عظم خلقهم وتلقنها من أنبياءهم
 وقد قيم التبع كذا إلها وربها من أهل الموقف
 Hell its greatness, horrors, numerous angels
 and their great creation, uncontrollability.
 How the Prophet will repress it so that it may
 not attack people on the Day of Judgment

۶۱۱- مسلم نے کہا کہ میں نے سنا ہے کہ: رسول اللہ ﷺ فرماتے ہیں کہ: جہنم کو اس قدر بڑھا دیا جائے گا کہ اس میں سے ایک کھجور کا پتلا کھانے والے کو جہنم سے بچا دیا جائے گا۔ (حدیث صحیح)

141- *Muslim* is reported on the authority of *Abd-Allah bin Mas'ud* that the Prophet, may the peace and blessings of Allah be upon him, said, "On the Day of Judgment, hell will be brought with seventy thousand reins. A single rein will be held by seventy thousand angels for the sake of dragging it (hell)"
(Hadith Sahih)

"We do not know, we are going to ask him." Then a man came to the Prophet, may the peace and blessings of Allah be upon him, and said, "O Muhammad Your Companions have been defeated today." The Prophet, may the peace and blessings of Allah be upon him, said, "How?" The man replied: "They were asked by the Jews if their Prophet knew the number of hell keepers." The Prophet, said, "What was their answer?" The man said: "They gave no answer and said that they would ask you." The Prophet, may the peace and blessings of Allah be upon him, said: "Are the people who were asked about things they do not know and wanted to ask their Prophet, considered defeated?" The Jews themselves asked their Prophet, "Let's see Allah with our own eyes. Call the enemies of Allah to me; I shall ask them about the soul of paradise, which is white flour." When the Jews came, they said "O Father of Qasim, how many keepers are there for hell?" He said "So and-so, they are once ten and other times nine." They said "That is true." Then the Prophet, may the peace and blessings of Allah be upon him, asked them: "What is the soul of paradise?" They kept silent, then said "Bread, Father of Qasim." Next the Prophet said "Bread is made of white flour." Abu Jass said: "This Hadith is known from the narration reported by Khafid, from Al Sha'bi on the authority of Jaber." (Hadith Sahih)

صفة جهنم وعظم هراسها وبيان قوله تعالى:
(وَأَدْخِلُوا فِيهَا مَبْعُوثًا فِيهَا شُرَكَائِيهِمْ)

The vastness of hell and the greatness of its pavilions An explanation of the verse reading: "They are cast, bound together, into a constricted place therein."

قال الله تعالى: ﴿لَا تَحِثُّ الْفُتُورُ مِنْهُ إِذْ يَبْغِطُ فِيهِ الْمُتَكِبُونَ﴾

Allah says "For the wrong-doers We have prepared a fire whose (smoke and flames), like the walls and roof of a tent, will hem them in."

143- ابن المبارك قال: أخبرنا عيسى بن سعد، عن حماد بن أبي نصر، عن عيسى بن مجاهد قال: قال ابن عباس أن ناري من سبع جهنم قال: قلت: لا، قال: أجل، والله ما ناري أن من شجرة أن أدهم ومن خلقه سمرة من ناري (جوز) أربعة الفحج والقب، قلت: لها أهل؟ قال: لا، بل أربعة، ثم قال: ناري من سبع جهنم؟ قلت: لا، قال: قلت: أجل، والله ما ناري، عذابي عذابي لها سالت رسول الله ﷺ عن قوله تعالى ﴿وَالْأَرْضُ مَطْبُوعَةٌ﴾ يوم القيامة؟ قلت: فليس الناس يومئذ؟ قال: وعلى سر جهنم عذابي عذابي وصنعه ولا شيء، [حديث صحيح]

143- Ibn Al-Mubarak said: Anbasa Ibn Sa'eed told us, quoting Hisham Ibn Ali Omei, quoting Mujahid that Ibn Abbas said: "Do you know how vast hell is?" I answered "No." Ibn Abbas then said, "Do you know that the distance between a hell keeper's sickle and

his shoulder is seventy autumns (years) in which valleys of pus and blood run" I said: "Does hell have rivers?" He said: "No, it has valleys." Next he said: "Do you know how vast hell bridge is?" I said: "No." He said: "You do not really know." A'isha told me that she asked the Prophet of Allah about the verse that reads: "On the Day of Judgment the whole of the earth will be but His handful". I said "Where will be the people then?" He said, "On hell Bridge." The Hadith was reported and considered Sahih by Al-Tirmidhi (Hadith Sahih)

مَا جَاءَ فِي قَوْلِهِ تَعَالَى: ﴿وَالْبَحْرُ مَخْرَجٌ﴾

وَمَا جَاءَ أَنَّ الشَّمْسَ وَالْقَمَرَ يَفْتَدِيَانِ فِي النَّارِ

Explanation of the verse reading "When the oceans boil over with a swell." (How the sun and the moon will be thrown into hell)

١٤٤- قيل في معنى قول تعالى: ﴿وَالْبَحْرُ مَخْرَجٌ﴾

قيل: أوفقت البحار بحرًا أو بحرًا من ذهب على غطاء من يمار فيه لا
غنى، إنما: (الوجه الشمس والقمر) قال: يصفى يوم القيامة ثم يلقى
في النار، فتكون بحرًا الله الكبرى.

144- Ibn Abbas commented on the verse reading "When the oceans boil over with a swell" saying "They will be burnt and converted to fire." Ibn Warq stated that Abu's Ibn Youssef recited the verse reading, "And the sun and moon are joined together," and said "They will be brought together on the Day of Judgment, then thrown into hell and the greater hell of Allah will be formed."

۱۱۵- وخرج أبو داود الطائفي في مسنده عن يونس القزويني،
عن أبي هريرة عن النبي صلى الله عليه وآله، قال سمى الله النار والناس
نار بن علقم في النار. [حدث صحيح لمزمعاً]

145- Abu-Daoud Al Tawafee reported in his Masnaid (book of Hadith) on the authority of Yousif Abu Al Riqmah from Anas (being *anwar*) that the Prophet, may the peace and blessings of Allah be upon him, said "The sun and the moon will be two shining oxen in hell" (*Hadeeth Sa'ah* narrated by others)

سفة جهنم وحرقاً وشدة عذابها

Description of hell, its heat and
severe torture

۱۱۶- مسند أبي هريرة - رضي الله عنه - عن النبي
ﷺ: يؤلف على النار ألف سنة حتى يحترق، ثم يؤلف عليها ألف
سنة حتى تموت، ثم يؤلف عليها ألف سنة حتى تموت، فيؤلف
مظلمة قال أبو حمزة: وحدثني أبي هريرة في هذا الحديث موقوف أصح،
ولا أعلم أحداً دفعه غير يحيى بن أبي بكر عن أبي هريرة.

146- Al Tirmidhi reported on the authority of Abu Hurayra, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "Hell was set ablaze for thousand years till it became redfish, then set ablaze for another thousand years till it became white, then set ablaze for a third thousand years till it became black and dark." Abu Fero said that the Hadith narrated by

الجنة، فيصنع عصية في الجنة، فقال له: يا بني، هل رأيت يوما
 قط، هل من بك شدة قط؟ فقال: لا، يا رب، ما يرني من قط،
 ولا رأيت شدة قط، [صحيح صحيح]

148- Muslim reported on the authority of Anas bin Malik that the Prophet of Allah said: "On the Day of Judgment, the man who had the biggest share of world's amusements among the dwellers of hell will have a touch of hell. Then he will be asked a few seconds later: "O Son of Adam! Have you ever been in a good state? Have you ever enjoyed the luxuries of life?" He will answer: "No, my Lord." Then the man who had the biggest share of the world's miseries among the dwellers of paradise will be brought to have a touch of paradise. Next he will be asked a after few seconds later: "O Son of Adam! Have you ever been in a bad condition? Have you ever experienced hardships?" He will answer: "No, my Lord. I have never been in a bad condition. I have never experienced hardships" (Muslim Sahih).

يا جاء من شقوق النار وكأما
 ينفذ نفرا وأهوالها وفي قدر الحمر الحار
 يرمى به فتها [أجارت الله منها ومن أهوالها]
 Hell's complaint, its deep bottom, horrors and
 the stones thrown into it (May Allah save us
 from its horrors)

149- روى الأئمة عن أبي هريرة - رضي الله عنه - قال:
 قال رسول الله ﷺ: "والستات النار إلى ربها فقلت يا رب، لكل

بعضي بعضاً، ففعل لها بعض، بعض في الشتاء وبعض في الصيف.
يأتيها بعضاً من البرد من ربيعها وأكث ما تأتي من البرد
من سمومها ثم حمة القماري والمطهر. [حديث صحيح]

150- Our great scholars reported on the authority of Abu-Huraira, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said "Hellfire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two-breaths, one in winter and the other in summer, and this is the reason for the severe heat and the bitter cold you experience." The Hadith was reported by Bukhari and Muslim (Hadith Sahih).

151- وفي قبي هرة رخصي به حمة - قال: كذا مع رخصي
له كذا، إن سمع وحمة، قال رسول الله كذا، وكذا ما هذا قال:
له در مسوله أظلم قال هذا حمة رخصي به هي النار من سموم هرة
فيها نوى هي النار إلى الآن حتى انتهى إلى قمره ثم أخرجته مسلم
فوحمة لها، وهي صوب، وقع الكرم القليل. [حديث صحيح]

151- Abu Huraira, may Allah be pleased with him, narrated "While we were sitting with Allah's Prophet, He heard a heavy, cludding fall. Then he asked: 'Do you know what this is?' We said 'Allah and His Prophet know best.' He said, 'This is a stone that has been thrown into hell seventy years ago and is about to reach its bottom.' The Hadith was reported by Muslim (Hadith Sahih).

بأشياء في مفاهيم أهل النار وسلاسلهم وأغلالهم وأربابهم

**The maces, chains, yokes and fetters of
the dwellers of hell**

سئل الله تعالى: «أولهم شامخ من حميد» وقال: «أول الأعداء في
أندادهم والسلاسل يستخرون الله في الحميم» الآية، وقال: «أول منسدة
فوقها ستون فرسخا» وقال: «أول أذنبا أكثلا وحسينا» الآية، وروى
عن الحسن أنه قال: «يد في عهدهم ولا ولا معار ولا عك ولا منسدة
ولا قيد إلا وأسمها مكتوب عليها» وروى عن ابن مسعود وسهلي

Allah says "In addition there will be maces of iron (to punish) them," "When the yokes (shall be) round their necks, and the chains; they shall be dragged along. In the boiling scald; then in hell shall they be burned," and "With Us are fetters (to bind them), and a fire (to burn them)." It was narrated that *Al-Basas* said, "Every noose, curse, fetter, chain and chastise in hell bear the name of its holder. This was also narrated on the authority of *Ibn Mas'ood*.

١٥٦- طردي عن عبد الله بن عمرو بن العاص قال قال رسول
الله ﷺ: «ولم يكن رخصة من هذه - وأشار إلى مثل القصة -
رخصت من طاعة الله. ذكر عن أبي بصير عن عاصم بن عيسى
ذكر عن أبي عبد الله، قال أنها لم تزل من رضى القصة لغيره من رضى

صديقه، التي وتظهر قبل أن تنبع الصلح. أو فخر في قل: هذا جسد
إسماء مصبح.

152- Al Tirmidhi reported on the authority of *Abdullah Ibn Asir Ibn Al Ans* that the Prophet, may the peace and blessings of Allah be upon him, said "If a stone that rolls down on the ground and that is as big as a skull, he indicated, were sent from heaven to earth, on a journey of five hundred years, it would reach earth before night. If it were sent from a top of a thirti chain, it would travel for forty centuries (years) day and night before it could reach its origin or bottom." *Abdullah* said. This *Hadith* was rated *Hasan*.

١٥٢- وقال محمد بن تميم: لو جمع حديد القبا كله من حصى
مسجد وما بقي ما نزل حنظل من حلق نسلته التي نكرها الله تعالى
في كتابه هذا تعالى: (ألم يسلطه ذراتها ستون ذراتاً) الآية.
نكر، أو يعمر. (إسماء حنظل)

153- *Muhammad Ibn Al Muskhir* said "If the iron of this world were collected, both the quantities rear consumed and the stack, it would not be sufficient for a single ring of such a chain mentioned by Allah in His Book. "In a chain, whereof the length is seventy cubits!" This account was stated by *Abu Nu'aim*. It has rated *Hasan*!

مخبرة منقول أهل النار النار How the dwellers of hell will go into it

١٥٤- قال من ريت أهل جهنم دفع من عبيد يصنعون بها هؤلاء،
فإذا رأوا هؤلاء قد جاءوا، كما رأت أمة ملك، فلا يصنعون أيديهم على
نفسه، من عظامه إلا صار كعب أبيهم وهذا، لعظم و اللحم يصير
و قلسا. قال: فتدفع إليهم و أن يطعم و يرشده في. و أكل قال: فهو
في النار يصنعون في نفس لهم شيء يكون به إلا يوجد، فهو نفس قد
بغت أنصار في. ثم قال: «لكن نكفي بولعه سوء العذاب يوم القيامة»
الأيه. إذا أكلوا. فهو يكافون بأمره. فمر هذا، يقتدر عليها يريدون إلى
أعلاهم، حتى إذا كملوا يصنعون بتأثير الملائكة صانع من هذا
يصنعونهم به، فقد أمر الله القوم فهدوا كما هم ليل السطر،
عندنا لهم و أمراً رسول الله صلى الله عليه و سلم و قال: «أكلها لوطوا، ثم
يخرجونها منها أموات، هذا» فهو كذا قال الله تعالى (وَجَعَلُوا كُفُوفًا) ١٥٤

و الأكل قال: فهو. من العبيد و صناديق و أمتعة. قال: و صعدت
السيود أكلها لأنه ملك بها أي، يصنع. قال القروي: الأصناف هي
و أكل. و قال: القوم. أكلها ثم فيها منه و أكله

154- Ibn Zaid said: "There will be masses of iron to
punish them. When a Divine order is issued that
someone (of the dwellers of hell) be taken, some
thousand angels will carry out the order. When the
angels put their hands on his bones, the bones and
flesh will turn into martial remains. Then the hands,
legs and necks of the dwellers of hell will be put in
yokes. Shackled in this way, they will be thrown into

hell, having nothing to protect themselves except their force after losing their sight. Then (Ibn Jarir) read "Is there one who has to ward off the burning of the chastisement on the Day of Judgment (and receive it) by his face." When the dwellers of hell nearly reach its bottom, they will be met with its flame that will force them to go to the top. When they are about to go out, they will be met with the angels that will beat them with maces of iron and force them to go down to the flame onto more and so on. Then he recited the verse reading, "Every time they wish to get away therefrom, they will be forced hereinto." They will be just as described by Allah, glory to Him "laboring (hard), weary, the while they enter blazing fire."

ما جاء أن هي جهنم جبالاً ونباتاً
وأوديةً وسخاراً وسهائباً [أو حبالاً] وأنارا وحرارا
وبناجير وسموتا ونبوتا وحفورا وقصورا وأوحادا
وبناجير وعقارب وحيات أجاربا الله بنها، وهي
وعيش من شرب السم والهاكك وعقود
How hell contains mountains, trenches,
valleys, seas, tanks, reservoirs, wells,
cisterns, ovens, prisons, houses, bridges
palaces, querns, scorpions and snakes.
May Allah save us from them!

والصوم: مثل من يك يصوم فيه سمى حريفاً أو ريوي فيه كلك

١٤٥٠ قتال. والعمر ما مضى من من يومه من من قتال. هو

158- Ibn Zayd said about the verse reading "And in the shades of Yakhmum (Black Smoke)" that Yakhmum is a mountain in hell which the dwellers of hell will resort to to have shade. It is, indicated Ibn Zayd, hot since it comes from the smoke of the edge of hell and lacks freshness as stated by Al-Bukhārī, just as described by the Qur'an, "neither cool nor refreshing." Sa'īd Ibn Al-Muraygh added "It has also an ugly view."

١٥٨- ويذكر ابن زيد، عن سميد في قوله تعالى: «يَخْمُومًا» فقال: «وإن في جهنم جبل له جبل وقلع عاترة. هو حار في جهنم يسيل به ماء على جفاته جارات مثل طبع النعم، قد تارت جهنم لجهنم استعملوا فيها ولا تبار في النار. وقال ابن مالك: هو في جهنم من قبح وجهه. [إسناده حسن]

159- Ibn Wabīh stated that Mujahid construed the word *Mawbiq* in the verse reading: "And We shall make for them *Mawbiq* (a place of common perdition)" to be a valley in hell. Iqbal said: It is a river in hell smoking with fire and there are snakes like deep-black snakes on its edges. When those snakes are stirred up to swallow the dwellers of hell, they will throw themselves into hell to take refuge." Aras Ibn Malik said "Mawbiq is a valley of pus and blood" [It has reached Hazan].

١٦٠- وقال أبو جعفر الطبري: «(وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا) قال: «وإن في جهنم من أهل الضلالة ومن أهل الإيمان».

100- *Nu'ayf Al-Bahali* construed *Mumabiq* in the verse reading "And We shall make for them *Mumabiq* in place of common partition!" to be a valley in hell separating between the people of infidelity and the people of faith

١٠٠- ومن عكسة - رخصي له عصفيا - روح القوي كآ
 لها مثلت عن قول الله عز وجل: (نسوف نفقات عيا) قلت، هو
 في جهنم.

101- It was narrated that *A'isha*, may Allah be pleased with her, one of the Prophet's wives, was asked about the verse reading "Soon, then, will they face *Ghazyra* (destructions)" and answered "It is a valley in hell."

١٠١- وتكسر ابن وهب عن حديث عمرو بن شعيب، عن أمه،
 عن جدته أمها قال: قال رسول الله ﷺ: "والذي نفسي بيده يفتنون يوم القيمة
 أشباه القوم على صورة الناس، يظهرون كل شيء من الضعفاء، يسألون
 عمن يتكلمون، سمعا في جهنم يقال له: ما رأيت يظهرون من الضعفاء أهل
 النار من طينة العذرة لفرقة بن السراة. [مجمع حس]

102- *Abu Harb* stated the *Hadith* of *Abu Ibn Shamh*, quoting his father on the authority of his grandfather that the Prophet, may the peace and blessings of Allah be upon him said "Arrogant people will be driven on the Day of Judgment like stones in the shape of human beings. They will be pushed in absolute inferiority into a prison in hell with the name of 'Bo's.' They will be forced to drink the liquid matter discharged by the dwellers of hell

and mixed with corrupt clay." The *Hadith* was reported by *Ibn Al-Mubarak (Hadith Bayan)*.

بَيَانُ قَوْلِهِ تَعَالَى (وَلَا تُخِفْهُمُ الْعَذَابُ)

وَقَدْ سَاحَلَ جَهَنَّمَ وَوَعِدَهُمْ مِنْ يُؤْتِيهِكَ الْمُؤْمِنِينَ

Explanation of the verse readings

"But he hath made not haste on the path that is steep." The cost of hell and the punishment awaiting those who hurt believers

١٦٢ - قَالَ ابْنُ جَرَرٍ وَالْحِمْصِيُّ هَذِهِ الْعُقْبَةُ جِلْدٌ فِي جَهَنَّمَ.

وَقَالَ مَعْنَى بَرَكَةِ وَكَفَى التَّخْفِيرُ فِي سَبْعِينَ أَلْفَ فِي جَهَنَّمَ.

وَقَالَ الْحِمْصِيُّ وَقَدْ قَالَ فِي حَقِّ السَّبْعَةِ مِائَةِ فِي أَلْفٍ دُونَ الْحِمْصِيِّ.

وَيُسَمَّى بِهَا بَرَكَةُ أَيْ فِي جِلْدٍ وَجِلْدٌ وَقَالَ مَعْنَى وَتَسْمِيَّتُهُ وَالتَّخْفِيرُ.

عَنِ الْحِمْصِيِّ وَاقُولُ - أَلْفٌ مِائَةِ أَلْفٍ وَاقُولُ التَّخْفِيرُ هَذَا فِي جِلْدٍ مِنْ

الْعُقْبَةِ وَالَّذِي يَقُولُ: التَّخْفِيرُ هَذِهِ الْعُقْبَةُ يَعْمَلُ صَالِحًا، ثُمَّ يَنْتَقِلُ إِلَى الْعُقْبَةِ

بِمَا يَكُونُ قُلْدًا (قُلْدٌ وَكَلْدٌ) الْكَلْدُ.

162- *Ibn Jurar* and *Ibn Abi'As* said "This steep path is a mountain in hell." *Muhammad Ibn Ka'ab* and *Ka'ab Al-Akbar* said "It is seventy grades in hell." *Al-Husayn* and *Qasab* said "It is a strong and hard obstacle in hell before the bridge. So, cross it via the obedience of Allah, glory to Him." *Muhammad Al-Darshiq* and *Al-Kalbi* said "It is the path over hell," and others said that it is hell itself. *Al-Kalbi* also said: It is a mountain between paradise and hell that will be crossed through good deeds as described by the Qur'an "It is) freeing the bondsman."

ما جاء في قوله تعالى: "وَأَنزَلْنَا سِرَاجًا وَنُجُودًا"

Explaining the verse reading "Whose fuel is men and stones"

ثم انزل سراج الزوال على ورى القصور يفتح القاد شعلته، وكذلك الظهور: اسم الماء، والسجور: اسم الطين، ومصر تدور. اسم الفعل وهو المصنوع، والسجور يقوم ومعدن المصنوعين من سبل حله الصنداقه يكون حطبها كماء، ثم سجد. قل: حطب النار: تسبيح وسجود وتحويل وسجود عريض (إلى) طين منى القول

The word 'men' here refers to the people destined to constitute some of hell's fuel because of their infidelity. Some scholars said that the fuel of hell would include disobedient youths and old people and naked women who would cry for so long periods.

شدة عذاب من أُر بالجهنم ولم يأته ونهت
عن المنكر وأتاه، وما كنو الحطلة، وهين خائف
قوله فعله وهو أعوان الطلحة كساب النار

The severe punishment awaiting those who do not practice the good deeds they preach people to do and practice the evil deeds they advise people to avoid. (Orators whose actions contradict their words - Assistants of tyrants who are described as dogs of fire)

١١١ - السجور: من سجد من يدق: سمع، قال انه 35
قوله: ونجود: سراج من سراج في النار حطبها كماء

بمعرفة، فيطوف به أهل النار يقولون: أي فلان! أنت كنت تأمر بالمعروف ونهى عن المنكر! يقول: كنت أأمر بالمعروف ولا أقصد، ونهى عن المنكر وأخطأ.

وخبره مسلم أيضاً بعداء عن أنس بن مالك قال: سمعت رسول الله ﷺ يقول: يؤتى بالرجل يوم القيامة فيلقى في النار فتتعلق لحب طسه في النار. فتور كما تور الحمار بالزحى، فيضع فيه أهل النار، فيقولون: يا فلان من فلان مقلداً لمرثى تأمر بالمعروف ونهى عن المنكر! يقول: لم! كنت أأمر بالمعروف ولا أقصد، ونهى عن المنكر وأخطأ. [حديث صحيح]

164. Bukhari reported on the authority of *Umar ibn al-Zayl* that he said, "I heard the Prophet, may the peace and blessings of Allah be upon him, saying: "A man will be brought on the Day of Resurrection and thrown into hellfire, so that his intestines will come out, and he will go around like a donkey around a millstone. The devils of hell will gather around him and say: "O so and so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us of doing sins?" He will reply "Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you from committing sins, yet I used to do them myself." Muslim also reported the meaning of the same *Hadith* on the authority of *Umar ibn al-Zayl* as well. (*Hadith Sahih*)

١٦٥- وخبر جاكم نعم الحافظ عن حديث مالك عن أنس، عن أنس بن مالك عن رسول الله ﷺ: رأيت ليلة أُسري بي علي بن أبي طالب يقول: يا رسول الله! رأيت ليلة أُسري بي، كلما فرغت ردت،

Allah, glory to Him, says, "But those who deny (their Lord) - for them will be cut out a garment of Fire," "Their garments are of liquid pitch," "Verily the tree of Zaqqum will be the food of the sinful- like molten brass; it will boil in their insides," and "Nothing cool shall they taste therein, nor any drink, save a boiling fluid and a fluid, dark, murky, intensely cold - a fitting recompense (for them)" Some commentators explained 'nothing cool' as sleep. Allah, the Exalted and the Glorified also says "If they implore relief, they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!", "The whiles they are given, to drink, of a boiling hot spring, nor food will there be for them but a bitter *Dharr* (a thorny plant, loathsome in smell and appearance, which will neither give fattening nourishment to the body nor in any way satisfy the burning pangs of hunger)," "So no friend hath he here this Day. Nor hath he any food except *Ghazal* (the food put from the washing of wounds of the dwellers of hell as said by *Al Harazi* : "

١٦٦- قلت: وهو الصنف الجيد والشرابي المذموم: (الملك)
 مسعودي: من صنم - من أبو حمير وأبي روي عن ثوبان بن علي (رض)
 فيقولون: صنم وحنان (قيل): ما صنم من صنمهم، وقيل: صنم
 صنم الطيب المذموم. (أبو مسعود)

166- I said The meaning also refers to *Al Ghazal*. *Abu Al-Mubarak* stated, *Sufyan* told us,

quoting Mansour that Abraham and Abu Ranan explained the word *Ghassaq* in the verse reading "Yea, woe! Then shall they taste it- a boiling fluid and *Ghassaq*," to be the flowing pus of the dwellers of hell. It was also said that *Ghassaq* means rotten thick matter. (An authentic account)

١٦٧- وَقَالَ كَعْبُ الْعَدَنِيِّ: هِيَ فِي حَوْضٍ يَسِيلُ بِهَا نَجَسُ كُلِّ ذَاتِ حَيَاةٍ فَاسْتَيْطَعُوا وَيُؤْمَرُ بِأَكْلِهَا فَيُخَسَّسُ فِيهَا نَجَسُهُ فَيَسِيلُ بِهَا وَلَحْمُهُ هِيَ الْعَطَاءُ، هِيَ لَحْمُهُ فِي كَعْبِهِ كَمَا يَمُرُّ الرَّحْلُ نَوْمَهُ، وَقَوْلُهُ ﴿حَرَامٌ وَفَاءٌ﴾ أَيْ: وَاقِلْ لِنَجَسِهِ الْمَيِّتَةِ. [بحر محسن]

167- Ka'ib said "Ghassaq is a spring in hell. When man will be thrown into it, his flesh and skin will be stripped out of the bones, then his flesh will be dragged at his heels like a don's tail." The phrase "a fitting recompense" means appropriate for their evil deeds. (An Authentic Account)

مَا جَاءَ أَنَّ أَهْلَ النَّارِ يَجُوعُونَ وَيَطْشُونَ
وَقَدْ دَعَاؤُهُمْ وَإِعَابُهُمْ

The hunger, thirst and supplication of the
dwellers of hell

قَالَ عَبْدُ اللَّهِ: (وَيَدْعُو الْمُتَحَدِّثُ إِلَى الْمُتَحَدِّثِ أَنْ يَسْقُوا، غَلِيظًا مِنْ اللَّهِ أَوْ مَاءً وَذَلِكَ أَنَّ اللَّهَ فَتَرَى رَأْيَهُ حَرَامُهُمَا عَلَى الْكَافِرِينَ).

Allah says, "The dwellers of hell will call to the dwellers of paradise: 'Pour down to us water or anything that Allah doth provide for

your sustenance.' They will say: 'Both these things hath Allah forbidden to those who rejected Him.'

١٦٨- وعنه أبي حمزة، عن أبي حمزة - رضي الله عنه -
عن النبي ﷺ قال: «إلى الصبر يصيب على رءوسهم فيهد الصبر على
علائق أسي دونه، فليت ما في دونه حتى يترك من كتفه وهو
الصبر، ثم بعد كما كان، قال: هذا حديث حسن صحيح غريب.
[حديث حسن]

168- Abu Hamza narrated on the authority of
Abu Hamza, may Allah be pleased with him, that
the Prophet, may the peace and blessings of Allah be
upon him, said: "Boiling water will be poured on their
heads and will penetrate till it reaches their throats
down to their feet and so on." Abu Hamza said: This
Hadith is Hasan Sahih ghareeb (Hasan Sahih)

١٦٩- وعنه أبو حمزة - رضي الله عنه - أن رسول الله ﷺ
قرأ هذه الآية: ﴿اتَّقُوا اللَّهَ حَتَّى يُؤْخَذَ مِنْكُمْ أُلُقُومٌ﴾،
قال: «إلى رسول الله ﷺ، يلقون ألقوم فطرت في
أفيا لألمت على أهل الدنياه، فكيف بمن يلقون طلعهم
قال أبو حمزة: هذا حديث حسن صحيح غريب
[حديث صحيح]

169- Abu Abbas, may Allah be pleased with him,
reported that the Prophet, may the peace and
blessings of Allah be upon him, once recited the
verse, "Fear Allah as He should be feared, and
die not except in a state of Islam." Abu Abbas

said. "The Prophet, may the peace and blessings of Allah be upon him, said "If a very little piece of the tree of Zaggare were thrown at the people of this world, it would spoil their life. Then, what will be the case if it is someone's food (in hell)?" Abu Issa said This Hadith is Hasan Sahih. It was also reported by Ibn Majah. (Hadith Hasan)

سكاه أهل النار ومن أساءهم عذابا فيها

How the dwellers of hell will weep

(And those receiving slightest torture)

١٧٠- روى عن أبي موسى الأشعري عن قاطبة بن عبد الله قال: قال رسول

الله صلى الله عليه وسلم: "إذا ألقوا في النار، حتى لو عبرت فيها قطرة من عذوق

نار، لم يلقوا فيها من عذوق النار، وأما ما قاله عليه السلام:

سكاه أهل النار ومن أساءهم عذابا فيها، وهو من معانيه، فليس هو، وهي

التي: (فليعذبوا قليلاً وليعذبوا كثيراً، عذاباً بعد عذاب، وليعذبوا كثيراً،

[أمر متتابع]

170- Abu Musa Al-Ash'ari reported through a narration of a Hadith *mutawaf* that the dwellers of hell would weep in hell to the extent that ships could move on their tears. After their tears come to an end, they will weep bloody tears. Indeed their sufferings will deserve such weeping. The author, may Allah put mercy upon him, quoted this verse after mentioning the above Hadith. "Let them laugh a little! Much will they weep. A recompense for the devil that they do" (An authentic account!)

۱۷۰ وہی ترجمہ ہی من حدیث میں ہے۔ روحی اللہ تعالیٰ - عی
 خدائی (کَلَّمَ) اللہ تعالیٰ جو اللہ تعالیٰ ما اللہ تعالیٰ قلیلًا وکثیرًا
 کثیرًا، میں کَلَّمَ کَلَّمَ جودا میں اللہ تعالیٰ وکثیرًا، صمد کثیرًا
 عی اللہ تعالیٰ قال اللہ تعالیٰ صمدًا میں اللہ تعالیٰ (قَالَ كَلَّمَ قَلِيلًا فِي
 أَلْفِ مِثْقَالٍ) وکثیرًا اللہ تعالیٰ (قَالَ كَلَّمَ قَلِيلًا فِي أَلْفِ مِثْقَالٍ) وکثیرًا
 فکثیرًا (قَالَ) وکثیرًا میں تعالیٰ وکثیرًا (قَالَ) وکثیرًا

171- At-Tirmidhi reported on the authority of Abu Zarr that the Prophet may the peace and blessings of Allah be upon him, said, "I swear by Allah that if it happens that you know what I do know, you will laugh a little and weep so much. He who often weeps for fear of Allah, will laugh so much in the hereafter. Allah tells us about the dwellers of paradise saying "Afteretime, we were not without fear for the sake of our people." He tells us about the dwellers of hell saying "And when they returned to their own people, they would return jesting" and "While ye were laughing at them". (Jafar Sahih)

قوله تعالى (وَيَقُولُ هَلْ مِنْ شَرِيحٍ)

Explaining the verse that reads:

"Hell will say: 'Are there any more (to come)?'"

۱۷۱ مسلم عی خدائی، عی اللہ تعالیٰ (قَالَ) وکثیرًا (قَالَ) وکثیرًا
 وکثیرًا عی اللہ تعالیٰ عی اللہ تعالیٰ (قَالَ) وکثیرًا (قَالَ) وکثیرًا
 عی اللہ تعالیٰ (قَالَ) وکثیرًا (قَالَ) وکثیرًا (قَالَ) وکثیرًا
 عی اللہ تعالیٰ (قَالَ) وکثیرًا (قَالَ) وکثیرًا (قَالَ) وکثیرًا

فمنه، وجعل يخرج من النار نحو يقول الله تعالى: ذهب قنبل
 الصعد، فيأتي، فيعمل إليه بها ملاي، فيرجع يقول: يا رب، وحشها
 ملاي، يقول الله: ذهب قنبل الصعد، قال لك مثل الدنيا وعشرة أمثالها
 أو لـ لك عشرة أمثال الدنيا، قال: يقول: أشعر بي؟ أم تصبغ بي
 وأنت العلة؟ قال: لقد رأيت رسول الله ﷺ يصبغ حتى يمتدح بماءه،
 قال: فكان يدل ذلك أنني لأل الصعد موكبه [حديث صحيح]

174. Moshe reported on the authority of Abdallah Ibn Mas'ud that the Prophet, may the peace and blessings of Allah be upon him, said "I know the person who will be the last to come out of hellfire, and the last to enter paradise. He will be a man who will come out of hellfire crawling, and Allah will say to him: "Go and enter paradise." He will go to it, but he will imagine that it had been filled, and then he will return and say "O Lord, I have found it full." Allah will say "Go and enter paradise and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world)." On that, the man will say "Do You mock me though You are the King?" I saw Allah's Prophet (s) while saying (that) laughing so much so that his premolar tooth became visible. It is said that he will be the lowest in degree amongst the dwellers of paradise. (Mawdu'at Sahih)

never see a sky. They will never sleep even for a second and never have a cold drink." He added "Next, the dwellers of paradise will be called out: "O dwellers of paradise open the gates today. Fear no devil or tyrant. Eat and drink because of the good that you sent before you in the days that are gone." Abu Jarras said "I swear by Allah, my brothers that these are the days you are living now."

(It has been stated *Haram*)

بأهل الجنة منازل أهل النار

The dwellers of paradise's inheritance of the houses of the people of hell

١٧٦ - جاء في الخبر عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: من أتى بماء على رجل يسل كل يسف منك في الجنة ومساكني السمل فأكسب طهورين فحذرون منازلهم ويروى: منازل الكفرة ويجعل الكفار في منازلهم من النار.

176- It was stated that Abu Hurayra, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, said "Allah created for every human being a house in paradise and another one in hell. The believers will take possession of their houses and inherit those of the disbelievers. The disbelievers will remain in their own houses in hell."

١٧٧ - وعنه عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: رسول الله ﷺ ينادي مناد: لا اله الا الله.

مسرح في الجنة ومزلة في النار، فبما علمت فعلت النار ورتت هي
 لغة مرادها ذلك قوله تعالى: ﴿أَوَلَمْ نَكُنْ لَهُمُ آيَاتٍ أَنْتَاهُمْ فَسَمِعُوا﴾
 قلت: وهذا بين في أن ذلك إنسان مبرر لا هي الجنة ومزلة في النار
 كما تقدم، ولا بل ما هذا ما سنذكر، فمطلبت أنسمعته الكلام المبرر
 هي المنسوب لعدم الموحدة للبرر وهي: لا عهد، وسيلتي لهذا
 مراد بل في قوله تعالى: ﴿لَهُمُ الْغُلَامُ﴾ [حديث صحيح]

177- Abu Huzayfah reported the previous account with the same content on the authority of Abu-Hurayrah that the Prophet of Allah, may the peace and blessings of Allah be upon him, said "Every one of you, without exception, has two houses: one in paradise and the other in hell. When a man dies and enters hell, his house will be inherited by a man from the dwellers of paradise." This is the meaning of the verse reading "Those will be the heirs." (Ibn Sa'd Sahih)

I said: "This indicates that every man, in general, has two houses: one in paradise and the other in hell." The Prophet, may the peace and blessings of Allah be upon him, here addresses his virtuous, honorable Companions who were far from committing the great sins that push their perpetrators into hell.

(Hafidh Sahih)

**ما جاء في حلول أهل الجنات
ومذبح الموت على الصراط ومن يذبحه**
**The immortality of the dwellers of paradise
and those of hell, (How death will be
slaughtered and who is going to do so)**

١٧٨- البخاري، عن ابن عمر - رضي الله عنه - قال: قال رسول الله ﷺ: "إذا أُمدد أهل الجنة في الجنة وأهل النار في النار، أُمددوا بموتهم، حتى يفعل بين الجنة والنار ثم يطرح، ثم يدعى هناك: "أهل الجنة لا موت، وبأهل النار لا موت، فردد أهل الجنة فرحاً بأمرهم، وردد أهل النار حزن، في هربهم، [حيث صحیح]

178- Bukhari reported on the authority of Ibn Umar, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said "When the dwellers of paradise go to paradise and the dwellers of hell go to hell, death will be brought between paradise and hell and slaughtered. Then a caller will say "O dwellers of paradise! No death. O dwellers of hell! No death." At that moment, the dwellers of paradise become happier and the dwellers of hell become gladder" (English Sahih).

أبواب الجنة وما جاء فيها وفي صفاتها ونعيمها
Paradise: Its gates, description and bliss

وصف الجنة في كتابه وهذا يؤيد مقام الجنة في غير سورة من القرآن، وأكثر تلك هي سورة الواقعة والرحمن، وكل تلك حديث الغيبة وسورة الإسراء، ومن ذلك أيضاً حديث محمد ﷺ

يُوصَفُ بِهِ، فَيَكُونُ مِنْ ذَلِكَ مَا ظَهَرَ فِي الْأَمْرِ الْمَصْدَرِ وَالْمَصْلُ،
وَهُنَّ الْكَلِمَةُ الْمَصْدَرُ أَيْ الْمَصْلُ وَالْمَصْلُ وَهُنَّ الْكَلِمَةُ الْمَصْدَرُ
مَعَهُمْ لَيْسَ.

Allah, the Exalted and Glorious, describes paradise in the Qur'an as if it is visible to us in many Surahs, foremost among which are *Al-Rahman* (55), *Al-Waqi'a* (56), *Al-Jinn* (72), and *Al-Ghashiyah* (88). The Prophet, peace and blessings be upon him, talked about paradise in a clear and detailed manner as reported in the anecdotes of the his Companions and Followers, may Allah be pleased with them all and gather us with them Amen

سِفَاتُ أَهْلِ الْجَنَّةِ فِي الْحَيَاةِ

The qualities of the people of paradise in life

١٧٩ - قَالَ نَبِيُّ رَبِّهِ وَصَفَ لَهُ أَهْلَ الْجَنَّةِ (عَلَيْهِ)
أَهْلُ الْجَنَّةِ بِالْمَدَامَةِ وَالْحَرِّ وَالْخَلَاءِ وَالْقَوْمِ فِي الْقَبْرِ، فَأَعْطَاهُمْ بِهِ الْعَمَلِ
وَالْحَرِّ فِي الْأَمْرِ، وَقَالَ قَالَ لَهُ عَلَيْهِ عَمْرٍو (أَيُّ شَيْءٍ أَكْبَرُ فِي
أَنْفُسِ الْخَلْقِ) قَالَ: وَوَصَفَ أَهْلَ الْجَنَّةِ بِالنَّوْزِ فِي الْجَنَّةِ وَالْمَصْدَرِ
عَمْرٍو وَالْمَصْدَرِ هَلْ: (أَيُّ شَيْءٍ أَكْبَرُ فِي أَنْفُسِ الْخَلْقِ) هَلْ أَكْبَرُ فِي أَنْفُسِ الْخَلْقِ
عَمْرٍو وَوَصَفَ لَهُمْ فِي الْجَنَّةِ مَا فِيهِ الْجَنَّةُ وَالْمَصْدَرِ وَوَصَفَ

[أَهْلُ الْجَنَّةِ]

179- Abu Wa'ab said I heard Abu Zaid saying, Allah, glory to Him, described the people of paradise in this life as fearing Him and feeling sad to the degree of crying lest they may be punished by Him.

But they will be granted blessings and pleasures in the hereafter. He (Abu Zayd) then recited Allah's verse reading: "We were not without fear for the sake of our people." He said: Meanwhile, Allah described the people of hell as laughing, making fun of the believers and having much pleasure in this life. "Truly, did he go about among his people, rejoicing! Truly, did he think that he would not have to return (to Us) Nay, nay! For his Lord was (ever) watchful of him!" An authentic account.

صفة الجنة ونعيمها وما أعد الله لأهلها فيها

The nature and delights of paradise and the pleasures Allah prepared for its inhabitants

١٨٠- مسلم بن الحجاج قهره - رحمه الله عليه - قال: قال

رسول الله ﷺ: يقول الله عز وجل: يا محمد! أعدت لعبادي نعمات ما لا

عبر رأتها ولا أذن سمعت، ولا خطر على قلب بشر، ثم أورد ما

أصله: ثم قرأ رسول الله ﷺ: ﴿لَا يَخْلُقُ شَيْءٌ إِلَّا أَتَيْنَاهُ إِثْمًا ثَلَاثِينَ مَرَّةً﴾

فأورد ما سمعنا به. وقيل: ثم من أسماء الأفعال بمعنى: أذن

[أذن سمعنا]

180- Muslim reported on the authority of Abu-Harrira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said, "Allah Almighty says: 'I have prepared for My pious servants what has not been seen by eyes, has not been heard by ears or has not come to one's mind. That has been kept as hidden reserve away from what you have been informed about.' Then the Prophet of

Allah rectified. Now no person knows what delights of the eye are kept hidden (in reserve) for them." (*Hadith Sahih*)

١٨١- أَسْتَرْخِي عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ:
يَا رَسُولَ اللَّهِ، مِمَّ خُلِقَ الْخَلْقُ؟ قَالَ: يَمِينُ خَدِّي قُلْتُ: مِمَّ؟ مَا بَدَأَ
بِهَا: يَمِينُ مِمَّنْ هَبْطَ وَالْأُخْرَى مِمَّنْ دَهَبَ. (إِسْنَادُهُ) طَبَقُ الْأَنْبِيَاءِ،
وَحَسَنُهَا الْوَالِدُ وَالْبُخَارِيُّ، وَتَرْغِيبُ الْغُرَبَاءِ مِنْ قَوْلِهَا يَمِينُ
لَا يَدَانِ، وَيَطْلَعُ لَا يَمُوتُ، لَا تُغَيَّرُ شَأْنُهُ، وَلَا يَهْرَأُ شَأْنُهُ، وَتُكْرَمُ
الْعَبْدُ. وَقَالَ: لَيْسَ إِسْنَادُهُ بِطَوِيلٍ، وَلَكِنْ هُوَ حَسَنٌ بِمُتَّصِلٍ. وَهَذَا
رَوَى هَذَا الْحَدِيثَ بِإِسْنَادٍ آخَرَ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ -
عَنِ النَّبِيِّ ﷺ. [حديث حسن]

181- Al-Tirmidhi reported on the authority of Abu Huraira, may Allah be pleased with him, that he said: I asked Allah's Prophet, peace and blessings be upon him: What were the creatures made of? He replied, 'It was made of water. Then I asked, What was paradise constructed of? He replied, 'A brick of gold and a brick of silver with mortar of strong-scented musk, its pebbles are peach and rubies and its soil is saffron. Those who are going to enter it will be in affluent circumstances and will not be destitute; they will live forever and not die, their garments will not wear out, and their youth will not pass away.' He, Al-Tirmidhi, said: It has not a good isnad and I don not see it as *muttasil* (having no narrators missed). However, he reported the same *Hadith* on the authority of Abu-Huraira, may Allah be pleased with him, through another *isnad* (*Hadith Hasan*).

١٨٣- القزويني عن حكيم بن محبوب، عن أبيه عن أبي بصير قال: قال النبي ﷺ: إن في الجنة نهر ماء، ونهر لبن، ونهر عسل، ونهر حمض، ثم تلقوا الأنهار بعد ذلك قال أبو بصير: هذا حديث حسن صحيح، وحكيم بن محبوب هو ذلك نهر من حكيم [حديث صحيح]

183. *Ab-Tawair* reported from *Hakem bin Mo'awya* on the authority of his father that the Prophet, peace and blessings be upon him, said: "In paradise there are a sea of water, a sea of milk, a sea of honey, and a sea of wine, then the rivers will be divided off." *Abu Issa* said: This *Hadeeth* is *Hasan Sahih* and *Hakem bin Mo'awya* is *Bahr bin Hakem's* father (*Hadeeth Sahih*)

١٨٤- مسلم بن الحجاج عن أبي هريرة قال: قال رسول الله ﷺ: إن من أنهار الجنة وأهل الجنة: نهر ماء، ونهر لبن، ونهر عسل، ونهر حمض، ثم تلقوا الأنهار بعد ذلك قال أبو بصير: هذا حديث حسن صحيح، وحكيم بن محبوب هو ذلك نهر من حكيم [حديث صحيح]

184. *Muslim* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said: "Syphon, Syphon, Euphrates and Nile are all among the rivers of paradise. *Kulob* said: Tigris is the river of water (in paradise), Euphrates is the river of milk, the Nile is the river of wine and Syphon is the river of honey. These four rivers flow from the river of *Kauchar*. (*Hadeeth Sahih*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From where do paradise's rivers originate?

١٥٥ - فسخرني مني نبي حرره، قال: قال رسول الله ﷺ
 من لم يشكر الله ومخلوقه وأقام الصلاة وأدام الزكاة
 ولم ينفق على أهله (يعني) لم يفلح. أو قال: من لم ينفق على أهله لم
 يفلح. قال: يا رسول الله، أفلا ينفع الناس؟ قال: في الجنة مثاقيل
 خرقة أعرج. ثم ألقىهم في سبيل الله، فأبى الفريق كذب
 المشركين والأرض، فبقي منهم من أفلح. فلو لم يكن الله
 وأهل بيته في الدنيا، لم يكن لهم نصيب من الجنة. والله أعلم بالصواب.

والقول أنو حاتم التسي، معنى قوله فإنه هي توسط القصة يريد
أن التسيروس هي توسط القصة هي التسيروس، وهو أعلى القصة يريد
هي الإتيان، وقال قلادة التسيروس روى القصة ووسطها والجلاد
والصلها وألصقها، وقال هل ير التسيروس سم يتصل بجميع القصة، كما
في جيسر اسم الصحيح القبول لأنها كأل يد تعالي مدح هي قول سورة
أولمستور: كوما وصعب، ثم قال: **الْقُلُوبُ الْوَاوُونَ** الله تعالى يروون
قمر كواكب قمر فيها خالقون، د الله ذكرهم هي سورة المطروح قال
الْوَاوُونَ في حركات تكرر في القصة أن التسيروس حركات لا حدة
بحد، قاله وعبد بن مويه، [حديث صحيح]

184- Bukhari reported on the authority of Abu-Huraira that the Prophet of Allah said: "Whoever believes in Allah and His Prophet, performs prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter

whether he fights in Allah's cause or remains in the land where he is for." The people said: "O Allah's Prophet! Shall we acquaint the people with this good news?" He said, "Paradise has one-hundred grades which Allah has reserved for the *sajdah* (strugglers) who fight in His cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah for something, ask for *Al-Firdaus* which is at the top and in the middle of paradise." And above it is the throne of the Most Gracious, i.e. Allah, and from it originate the rivers of paradise." It was also reported by Ibn Abi Sa'ad and others.

Abu Hurayr Al-Basri said: The statement 'which in the middle of paradise' refers to the width and the statement 'which is at the top of paradise' refers to the height. *Qatadah* said: *Al-Firdaus* is the hill, middle, top of paradise and its best and greatest grade.

It is said that *Al-Firdaus* is a name that includes all kinds of paradise just as *jahannam*, hell, is a name that refers to all kinds of fire. Allah praised in the beginning of *Surah Al-Mu'minun*, the believers, some people with certain qualities saying: "These will be the heirs, who will inherit *Al-Firdaus*; they will dwell therein for ever." He mentioned them again in *Surah Al-Ma'arij*, the ways of ascent, "Such will be the honored ones in grades of paradise (of bliss)." From that, we learn that *Al-Firdaus* has many kinds of paradise, not a single one. It was stated by *Wahb bin Ma'bad* (Hadith Sahih):

ما جاء أن الصبر ثواب أهل الجنة
ومن صبره في الدنيا لم يشربه في الآخرة
وذلك لأن أهل الجنة واستلهم

عشر النبي ﷺ. وكذلك لأن العرب، ومن كل في أمة العرب
والعجم، لو شرب بها لاستبدله ما لم يفر الله له في الأجر، وأرتكب
ما حرم الله عليه في الدنيا. [حديث صحيح]

187- I said: One may say that the prophet, peace and blessings be upon him, talked about the three things on equal footing and he who does them in this life will be deprived of them in the life to come, then will he not enjoy these things in even he enters paradise? I said: Yes, if he does not repent as the Prophet, peace and blessings be upon him said: "He who drinks wine in this life and does not give up that, will be deprived of it in the hereafter. The Hadith was reported by Malik quoting Nafi' on the authority of Abu Qasr. The same punishment also awaits the one who wears silk or cats or drinks with gold and silver vessels and women and does not adhere to patience till he gets what Allah saves for him in the life to come instead of committing what is prohibited by Allah in this life. (Raddul Sahih)

أشجار الجنة

وتبارها بها يشبه نهر الجنة في الدنيا

What is mentioned about paradise's trees
and fruits and their counterparts in life

188- السمرقدي عن أبي هريرة - رضي الله عنه - قال قال
رسول الله ﷺ: يقول الله عز وجل: اجعلني لغيري ما لا
هي رقت، ولا ابن سمعت، ولا قطر علي قلب بشر، وهو ما لا

وَالْجَنَّةُ تَنْتَلِيزُ عَنْهَا أَنْفُسُ نَبِيِّنَا لَمَّا خَلِمَ ۖ وَهِيَ شَجَرَةٌ يَسِيرُ
الرَّكَبُ فِي ظِلِّهَا مِثْلَ نَوْمِ الْبَطْنِيِّ، وَأَمْرٌ بَوَالٍ إِلَى شَمْسِ الْوُطْنِ فَتُخَفِّدُونَ ۖ
وَمَوْجِعٌ مَسْجُودٌ فِي قَعِّهِ عَمْرٌ مِنْ لَبِّهَا وَمَا هِيَ، وَأَمْرٌ بَوَالٍ إِلَى شَمْسِ
الْأَرْضِ وَأَخْرَاجُ عَمْرِ الدُّنْيِ وَالْآخِرِ لِحَقِّهِ فَلَيْزُ عَمْرٍ وَمَا الْحَقُّ إِلَّا الْمَلَكُ إِلَّا مَدَامُ
الْمَرْوَرِ ۚ قَالَ أَبُو عَيسَى ۖ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [بُخَارِي صَحِيح]

188- *Abu Thaur* reported on the authority of *Abu Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said 'I have prepared for my faithful servants what has not been seen by eyes, has not heard by ears, or has not come to one's mind. Recite if you wish, 'Now no person knows what delights of the eye are kept hidden (in reserve) for them.' In paradise, there is a tree under which a rider would travel for one hundred years and not reach its end. Recite if you wish, 'In shade long-extended.' The mark left by a whip in Paradise is better than the whole world and recite if you wish, 'Only he who is saved from hellfire and admitted to Paradise will have succeeded: for the life of this world is but goods and chattels of deception.' *Abu Isha* and *Tha'lab* *Hadith is Huruq Sahih* (Huruq Sahih).

189- *عن الثوري*، عن أبي هريرة عن النبي ﷺ قال: قال من
خسدت شجرة يمسح الركب في ظلها مِثْلَ نَوْمِ الْبَطْنِيِّ، وَأَمْرٌ بَوَالٍ إِلَى شَمْسِ الْمَدِينِ،
وَهِيَ شَجَرَةُ الْمَدِينِ. [بُخَارِي صَحِيح]

189- *Ben Al Mubarak* reported on the authority of *Abu Huraira* that the Prophet, peace and blessings

arranged at it?" They said: Yes, Prophet of Allah. He said, "I swear by the One that my soul is His hand that the handkerchiefs of Sa'ad Ben Mu'az in Paradise are better than it." (Musnad Sahih)

١٩١- قال هذا بن السري: حدثني أبي عن جده بن سلمة، عن محمد بن عبد الرحمن بن عمرو بن سعد بن سعد بن عطاء بن عصب، عن أبي رسول الله ﷺ أن نوباً من نبيج كعب، له كسرة فاصبع، طسه فاني ففعلوا بالسنون وبمضون؟ ويقولون: يا رسول الله، أنزل عليك هذا من السماء فقال: إنما تمجرون! ثم أتاني بعض هذه النساء سعد بن سعد في الجنة خير من هذا يا سلام. فقلت بهذا إلى أبي جهنم وحدث بالسنون؟ [حديث صحيح]

191- Huzaf Bin Al-Suwar said, Qubana told us quoting Huzayf Bin Sahawa, quoting Muhammad Bin Abdul Rahman Bin Asar Bin Sa'ad Bin Mu'az that Almar Bin Najib gifted the Prophet of Allah, peace and blessings be upon him, a garment of silk brocade that Umar presented him. People then gathered around the Prophet and touched him wondering: O Prophet of Allah! Has it been sent down to you from heaven? He said, "There is no wonder. I swear by the One that my soul is His Hand that the handkerchiefs of Sa'ad Bin Mu'az in paradise are better than it. O Bay! Give this to Abu Ja'far and fetch his garment" (Musnad Sahih)

شجر الجنة وثمارها تنبت من ثياب الجنة
وتجلبها وتجيها

How the trees and fruits of paradise bring
forth the garments and jewelry of paradise

١٩٢ - قال علي بن عبد الله بن عمرو بن العاص قال سمع
عن عبد رسول الله ﷺ لا جاء رجل طالعاً يا رسول الله أخبرني عن
ثياب أهل الجنة ألباناً نضجاً أو سمياً نضجاً؟ فسمعته يقول نعم قال
وإنني سمعته يقول إن جناناً سأل رجلاً فقلت يسيروا أو قتلوا؟
فقال رسول الله ﷺ: يأتي الثياب من ثياب الجنة فتنزلها: ها هو ذا
رسول الله، قال: ولا من ثياب الجنة فقلها لذلك.
وذلك أعلم [حدث حسن]

192. Al-Haemul reported on the authority of
Abdullah bin Asu bin Al'As that he said: While we
were sitting with the Prophet of Allah, peace and
blessings be upon him, a man came and asked: O
Prophet of Allah! Tell us about the garments of the
people of paradise: Will they be created or woven?
Hearing that, some people laughed. Then the man
said: Why are you laughing? An ignorant man is
asking a scholar. Next he stayed for a while. Then the
Prophet of Allah, peace and blessings be upon him,
said: "Where is the man asking about the garments of
paradise?" They said: He is here, Prophet of Allah.
He said: "Verily paradise's fruits will produce them."
He repeated that three times. Allah knows best.

[Hasan al-Haemul]

فرشدنا لى انصبروا، فبهر انصبا روح، دانا نرى قلنا انصبا
روح، انصبا رسول الله ﷺ، [محدث مصباح]

194- Bukhārī reported on the authority of Abū Hurayra, may Allah be pleased with him, that once the Prophet of Allah, peace and blessings be upon him, was narrating a account, while a Bedouin was sitting with him. "One of the inhabitants of paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.'" The Prophet added, "When the man (will be permitted) he will see the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Take here you see, gather (the yield); nothing satisfies you.'" On that, the Bedouin said, "The man must be either from Quraysh i.e. an emigrant or an Anasari, for they are farmers, whereas we are not farmers." The Prophet smiled at that. (Hadith Sahih)

أبواب الجنة كم هي؟ وأين هي؟
وفى من يفتحها وسعتها

The gates of paradise How many are they?
To who are they opened? Their names
and capacity

١٩٥ - قال الله تعالى: ﴿حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا﴾ وقال
صالح بن أبي طاهر: هو يوم الساعة فطمة عليه الوار، والستون

يقوم عليه الصلاة والسلام: يوما تنكم من عند بئسما فتبع أو تتبع
 أو تصوب، ثم يقول: شهد أن لا إله إلا الله وأشهد أن محمدا عبده
 ورسوله، إلا فتحت أبواب الجنة فتلقاه يدخل من أيها شاء، رواه
 عمر بن الخطاب، عرجة سنن [حديث صحيح]

195- Allah, glory to him, says "Until behold, they arrive there; its gates will be opened." Some scholars said "Paradise has eight gates. In this regard, they quoted the Prophet's saying: "When one of you has his abidance in a perfect manner, then says, I certify that there is no god but Allah and that Muhammad is his slave and Prophet, the eight gates of paradise will be opened for him to enter through the one he wishes. The Hadith was narrated by Umar bin Al-Khattab (Hadith Sahih)

196- رحمه الله في تعيين هذه الأبواب لبعض العلماء كما جاء في
 حديث الموطأ وصحيح البخاري وصحيح ابن أبي شيبة - رحمه الله
 عنه - أن رسول الله ﷺ قال: من أتى ربه في سبيل الله بواي
 هي الجنة يأبى الله هذا خبر - فمن كان من أهل الصلاة دعى من باب
 الصلاة ومن كان من أهل الجهاد دعى من باب الجهاد ومن كان من
 أهل الصلوة دعى من باب الصلوة ومن كان من أهل الصيام دعى
 من باب الزينة قال أبو بكر: يا رسول الله ما عني هذا خبر من
 ؟ قال: من ضرورية فهم ؟ هي أحد من هذه الأبواب قال: نعم
 وأبو بكر أن يكون منهم [حديث صحيح]

196- On the designation of those gates, some scholars as well as Muslims, Bukhari and Modern reported on the authority of Abu-Harraira, may Allah

be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "Whoever gives two kinds of things or property in charity for Allah's cause, will be called from the gates of paradise and will be addressed, 'O slave of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer, and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad, whoever was amongst those who used to observe fasts, will be called from the gate of *As Ruzman*, and whoever was amongst those who used to give charity, will be called from the gate of charity." Abu Bakr said: Let my parents be sacrificed for you, O Allah's Prophet! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all three gates?" The Prophet replied, "Yes, and I hope you will be one of them." (Hadith Sahih)

١٩٧- قلنا القاصي عيسى: ذكر مسلم في هذا الحديث من اسباب القصة أربعة وردت بحرف مفتحة فذكر فيها باب التوبة، وباب القاصي العيش، وباب الرامى، وكتب الأيمن الذي يدخل منه من لا يصاب طيه.

197- Al-Qadh Izzadh and Moqaym mentioned in this *Maqarib* four gates of Paradise and some added the other four namely, the gate of repentance, the gate of those restraining anger, the gate of the contended and the right gate through which those who will not be subject to reckoning will enter.

198- وحسب ج می کسی حدیث القضاة، یو کسی بعض محدث
 سید، ان ما بین البصر اثنی من مضارب لحد فکک بین مکة و بصر،
 لو کما بین مکة و بصر یزد [حدیث صحیح]

199- Muslim reported on the authority of Anas in the *Hadith* of intercession, "I swear by the One Muhammad's soul lies in His hand that the distance between every two gates of paradise is like that between Mecca and Hajar or between Mecca and Basra." (*Hadith Sahih*)

199- وحسب ج نفس سید، ان حدیث ان رسول الله ﷺ قال:
 بانه ما بین الجنة من اثنی سبعون الفا ثم سبعة الف - لا یزدی من
 مضرب لحد فکک بین مکة و بصر، یزد [حدیث صحیح]
 بعض القضاة، یو کسی حدیث القضاة، یو کسی بعض محدث
 سید، ان ما بین البصر اثنی من مضارب لحد فکک بین مکة و بصر،
 لو کما بین مکة و بصر یزد [حدیث صحیح]

199- He also reported on the authority of Sahi Abi Sa'ad that the Prophet of Allah peace and blessings be upon him, said "Seventy thousands or seven hundred thousand people, the transmitter being in doubt, of my nation will enter paradise. They will hold each other and enter at the same time. Their faces will be like full moons." It is so noted that the *Hadith Sahih* indicates that paradise gates are more than eight. They may reach sixteen in number. Thanks are due to Allah. (*Hadith Sahih*)

٩٠٩- وهى صحيح مسلم، من تى غزوة - رضى الله عنه - قال: قال رسول الله ﷺ: من أصبح منكم اليوم صائما؟ قال: أبو بكر. قال: (فمن تبع منكم اليوم صائما؟ قال: أبو بكر. قال: فممن أصبح منكم اليوم صائما؟ قال: أبو بكر. قال: فممن عاد منكم اليوم نحر؟ قال: أبو بكر. قال رسول الله ﷺ: ما أتتني من عرق إلا فعل الصائم [حدث صحيح]

201- Muslim reported on the authority of Abu Huraira, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "Who has observed fast among you today?" Abu Bakr replied: It is I. He (The Prophet again) said: Who among you followed a hear today?" Abu Bakr replied: It is I. He (the Prophet again) said: Who among you fed a poor man today?" Abu Bakr replied: It is I. He (the Prophet again) said: Who among you visited an invaled today?" Abu Bakr said: It is I. Upon this the Prophet of Allah, peace and blessings be upon him, said: Anyone in whom these good deeds are combined will certainly enter paradise.

(Hadith Sahih)

ما حقه أهل بدر الجنة وما يحصلها للمؤمن Paradise's ranks and believers' share of it

٩١٢- الترمذي رحمه الله عن عطاء بن يسار عن عبد بن عبد الله قال: سمعت رسول الله ﷺ يقول: قطعة من الجنة مائة درجة كل درجة منها سبعون ألف سنة من الأجر والى أعلام الغرورس وأوسطها القرونس وى

يعرض على القرون، وقد تغير أهور الجنة، هذا ما لم ندره
 القرون قبل القرون: قلنا هذا لم يترك بعد من قبل
 قلنا: قد تم منه المعاري من حديث أبي هريرة - رضي الله عنه
 كما تقدم فهو صحيح صحيح. [حديث صحيح]

202- *Abi Tirmazi*, may Allah put mercy upon him, reported on the authority of *Abu' Ibn Yassar* that *Mu'na bin Jubal*, said: I heard the Prophet of Allah saying: "Paradise has one-hundred grades, and the distance between each of two grades is like the distance between the Heavens and the earth. At the top and in the middle of it, there is *Al-Firdaus*. Above *Al-Firdaus* is the throne of Allah and from it originate the rivers of paradise. So, when you ask Allah for something, ask for *Al-Firdaus*." *Abi Tirmazi* said: This *Abu'na* was not alive at the lifetime of *Mu'na bin Jubal*.

I said: This *Hadith* was reported by *Bukhari* from the *Hadith* of *Abu Huraira*, may Allah be pleased with him. So it is *Hadith Sahih mutawatir* (having no narrators missed). (*Hadith Sahih*).

٢٠٢- أبو ترمذ، عن أبي يassar، قال: سمعت النبي صلى الله عليه وآله يقول: "الجنة مائة درجة، والمسافة بين كل درجة من درجات الجنة مثل المسافة بين السموات والأرض. في أعلىها وفي وسطها، هي *الفردوس*. فوق *الفردوس* عرش الله، ومنه تجري الأنهار من الجنة. فإذا سألت الله بشيء، اسأله *الفردوس*." *أبو ترمذ* قال: لم يكن *أبو نعيم* حياً في زمن *أبي جبال*.
 قلنا: قد تم منه المعاري من حديث أبي هريرة - رضي الله عنه
 كما تقدم فهو صحيح صحيح. [حديث صحيح]

203- *Abi Musa* reported on the authority of *Abu Sa'eed Al-Khudri*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be

upon him, said: "When the completion of the Qur'an enter paradise, He will be addressed, read and go up. Then he will read and go up with every verse till he finishes what he memorizes." (Hakikah Muslim)

٢٠٤ - وعنه أبو داود عن عبد بن عمر قال: قال رسول الله ﷺ: "يُقال لصاحب القرآن اقرأ وارتق ورتل كأن ترتل في الدنيا فإن من أدركت هذه عمر أجرة القرآن".

204. Abu Dawood reported on the authority of Abdallah Ibn Umar that the Prophet of Allah, peace and blessings be upon him, said: "The completion of the Qur'an will be addressed in the hereafter, read, rise and recite as you used to do during your lifetime since your degree will be determined by the last verse you are going to read."

٢٠٥ - وقالت عائشة - رضي الله عنها - عن عبد بن عمر: "قال رسول الله ﷺ: 'من قرأ القرآن فليكن له بهيمة تأتيه من الجنة تفعل معه'".

205. A'isha, may Allah be pleased with her, said: "The number of the Qur'an verses is equal to the number of Paradise's degrees. So there is no one better, among those entering Paradise, than that who reads the Qur'an." The Hadith was mentioned by Muslim, may Allah put mercy upon him.
(Hakikah Musayyif)

so iniquity has ever happened to me without my performing ablution on the spot and thinking that I owed Allah two *ruk'as*." Allah's Prophet, peace and blessings be upon him, said "It is because of them." *Al Tirmidhi* said: This *Hadith* is *Hasan Sahih*.

(*Hadith Sahih* and it has *isnad* *Bayan*.)

٢٠٩ - وخرج القشيري أبو القاسم سليمان بن أحمد مضمون من حديث أبيه قال قال رسول الله ﷺ يدخل الجنة فردا لم يقصر من تعب، قطب لمن عداه قالوا: لمير بن الخطاب. [حدث صحيح]

209- *Al-Tabarani Abu Al-Qasim Sulaiman Bin Ahmad* reported briefly from the *Hadith* of *Azeez* that the Prophet of Allah, peace and blessings be upon him, said "I entered paradise and found a palace of gold. I said: Whose palace is it? It was said: It is for *Ameer Abu Al-Khattab*." (*Hadith Sahih*)

٢١٠ - وخرج أبو داود الطيالسي قال: حدثنا حماد بن زيد عن أبي بصير قال: نكثت من ساداتكم رجله الجولاني على شهر ربيع، هلك: حشاشي القصب من عهد عمر بن عبد العزيز قال: قال رسول الله ﷺ: إذا حضر أحدكم رجل من أئمة، قال للملك: هذا قال عبيدي؟ قالوا: حدثك واستخرج قال: فبوا له بما في الجنة وسعدت بهت الحمد. [حدث حسن لمير]

210- *Abu Dawood Al-Tirmidhi* reported saying: *Hasanad Bin Zaid Bin Abu Sa'ad* told us: I was burying my son *Sa'ad* while *Abu Talha Al-Kharrami* was standing on the edge of the grave. He said: *Al-Daahiq Bin Abdul-Rahman* told me: The Prophet of

Allah, peace and blessings be upon him, said "If Allah, glory to Him, orders that a slave's child die, He says to the angels *tol death!* What did my slave say? They say: He praised you and said "We are Allah's creatures and to Him we must return" Then Allah says: Build a palace for my slave and call it the house of praising." (*Hadith Hasan reported by others*)

أول الناس يهبط إلى الجنة الفقراء

The poor are the first to get into paradise

٢١١- وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: يدخل غفراء الجنة قبل الأثرياء بمئة سنة، نصف يوم، فقال: هذا حديث عن صحيح، وفي طريق آخر: يدخل هم ثم المسلمون قبل الأثرياء نصف يوم، ثم مسلمة سبع قال: حديث عن صحيح، [حديث صحيح]

211- Abu-Haraira, may Allah be pleased with him, narrated that the Prophet of Allah, peace and blessings be upon him, said "The (believing) poor will enter paradise five hundred years, a half of day, before the (believing) rich." He said: This is *Hadith Hasan Sahih*. In another narration, "The poor Muslim will enter paradise before the rich half a day, i.e. five hundred years." (*Hadith Sahih*)

٢١٢- وفي صحيح مسلم من حديث عبد الله بن عمرو قال: سمعت رسول الله ﷺ يقول: يأتي هم - المهاجرين - المسلمون الأثرياء يوم القيامة إلى الجنة بأربعين يوماً [حديث صحيح]

212- Moslem reported on the authority of *Abdullah bin Anas* that he heard the Prophet of Allah, peace and blessings be upon him, saying: "The destitute among the *Muhajireen* will precede the rich *Muhajireen* by forty years in entering paradise on the Day of Resurrection." (*Hadith Sahih*)

مَا خَالَجَ فِيهِ سِنَّةٌ أَهْلُ الْجَنَّةِ وَبِزَانَتِهِمْ وَهَنَتِهِمْ
وَطُولُهُمْ وَشَبَابُهُمْ وَعَرَفُهُمْ وَثِيَابُهُمْ وَأَلْبَاسُهُمْ
وَيَسَارِيُّهُمْ وَأَزْوَاجُهُمْ وَفِيهِ لَعَانُهُمْ وَالنَّعْنَ فِيهِ
الْجَنَّةُ عَرَبٌ

The people of paradise: their age, length,
youth, garments, combs, censers and wives

٢١٢- مسلم عن أبي هريرة قال قال رسول الله ﷺ: وفي أول
مصر يدخلون الجنة - وفي رواية من أبي - على صورة النمر
سبعة أشهر ثم يربون بأولهم على أشد كوكب تروى في السماء أسود
وفي رواية: ثم هو بعد ذلك يبارك لا يولون ولا يعطون ولا
يقلون ولا يمتطون، أمتعتهم الجنة وهي رواية النصف، ورأيتهم
فليسك ومجانسهم وأزواجهم النور العز، وفي رواية: لكل واحد
سهم زوجان يرى منج سطوح من وراء القصر من الحسن، لا اختلاف
بيهم ولا شجر، القوم قلب ولدت صبيح من مكره وخشاع
قال أبو علي: الذود، هو العود، وفي رواية: أمتعتهم على حق
رحيل والنصف على طول ألبهم، وفي رواية: على صورة أبيهم منون
نوراني السماء

وَقَالَ أَبُو ثَرْيَاحَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَكُونُ رَجُلٌ فِي الْجَنَّةِ إِلَّا فِي الْجَنَّةِ بِمَا كَسَبَ» لَقَدْ رَجُلٌ سَمِعَ
 رَوَاهُ أَبُو جَعْفَرٍ عَنْ وَرَّاءَ سَمْعَانَ وَرَّاءَ فِي الْجَنَّةِ قَرِيبَ
 [مُتَّفَقٌ عَلَيْهِ]

212- Muslim reported on the authority of *Abu Hurayra* that the Prophet of Allah, peace and blessings be upon him, said: "The first batch of people - in another narration: of my nation - who will enter paradise will be (glittering) like a full moon, and those who will enter next will be (glittering) like the most brilliant star in the sky. In another narration: Then they will be divided into different classes. They will not urinate, relieve nature, spit or blow their noses. They have gold corals. In a narration, silver corals. Their sweat will smell like musk. The fuel used in their centers will be the aloes-wood. Their wives will be the nymphs. In another narration: Every one of them will have two wives, the marrow of the bones of their legs will be seen through the skin out of excessive beauty. The people of paradise will neither have differences nor hatred amongst themselves, their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening." *Abu Ali* said: In a narration, Their morals will be the same and they will be as tall as their father Adam. In another narration, They will have their father's image sixty feet in length. *Abu Hurayb* said: They will have identical manners as if they are one man. When people wondered if the number of men would exceed

that of women in paradise, *Abu Harura* said, "Every man of them will have two wives whose leg bones will be seen through the flesh. There will be no single people in paradise." (*Hadith Sahih*)

٢١٤ عن أنس بن مالك عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: «لو أن امرأة من أهل الجنة طمعت إلى أهل الأرض (أحبها) لأصابت ما بينهما والملك يمد، والعصاة على رأسها حرم من الدنيا وما فيها.» [حديث صحيح]

214- *Bukhari* reported on the authority of *Anas*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "If a nymph from paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent and her broad cover is better than the world and whatever is in it." (*Hadith Sahih*)

٢١٥ الترمذي، عن سعد بن أبي وقاص، عن أبي هريرة قال: «لو أن ما يلقه طير من أهل الجنة يد إلى السما لخرق له ما بين هو سبع السموات والأرض، ولو أن رجلاً من أهل الجنة قطع هبت لمرور، لطمس هو العرش كما لطمس طمس هو السموات.» [حديث صحيح]

215- *At-Tirmidhi* once again reported on the authority of *Sa'id Ibn Abu Waqqar* that the prophet, peace and blessings be upon him, said, "If as much of what is in paradise as could be carried by a fingernail were to appear, the space between the cardinal points

of the Heavens and the Earth would be adorned on account of it. If a man of the inhabitants of paradise were to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars." He said: *Tha Rashed asgharab* (Howish Salok)

الجنود العيون وشكاهن وحواليهن
وحيثهن

The nymphs (The maidens with beautiful,
big, and lustrous eyes)

٢١٩- وقال ابو فرزدق بن في العدة حور له يقال لها (العدة)
يا ماست مني حوائج سمون الماء وصفني من يسيها وهي يندرها
كذلك وهي تقول: اني الامرون بالمعروف والنهي عن المنكر.

216- Abu-Hurayra said: There is a nymph in paradise, who is called *al-ada* (the maiden with beautiful, big eyes). When she walks, seventy thousand servants walk on her right and the same number walk on her left while she says: "Where are those who enjoin good and forbid evil?"

٢١٧- وقال مني عنابي: ان في العدة حور له يقال لها (العدة)
لو رأت في البحر لعدت ماء البحر كانه مكتوب على بحر فاء من اعد
ان يكون له مالي، فاعمل بقالية ربي عن وحلي.

217- Abu Abbas said: "There is a nymph in paradise, that is called *Laba*. If she spins into seawater, it will be entirely fresh. On the upper

portion of her chest, these words are written: He who wishes to possess one like me, must obey my Lord, the exalted and glorious.

الأعمال الصالحة بهيول النجوم الغبير How good deeds are the dowry of nymphs

٢١٨- وعرج أبو عيسى القزويني عن حديث المتقدم عن معاذ كسب قبل قيل رسول الله ﷺ بالثبوت عند الله من فضل الجنة وفيه الروح بشي وسعوى روحه من النور العزى، ولا يتم في الباب ما يرمى من قول عمر وعنه [عنيت سمع]]

218- Abu-Ja'far Al-Tirmazi reported on the authority of Al-Hafidh Ibn Ma'dikarib that the Prophet of Allah, peace and blessings be upon him, said: "Allah bestows six blessings upon the martyr. He gets married to seventy two nymphs." This was mentioned before in the chapter of what saves from grave horrors and tortures (Fashāh Salāh)

ما جاء أن في الجنة أكلا وشربا ونكاحا حلالا
ولا قمار فيها ولا نقص ولا نوم

Paradise is with physical eating, drinking
and marriage, but without dirt, defects
and sleep

٢١٩- مسلم عن عمار بن عبد الله قال سمعت النبي ﷺ يقول: إلى أهل الجنة يأتون فيها ويأكلون ولا يملون ولا يهرقون ولا يمتطون ولا يمشطون، قالوا: فما بال الطعنة قال: قضاء الو

رَضِيعٌ كَرَامِيعٌ شَمْسٌكَ يَلْمُونَ السَّيِّحُ وَالْقَصْدُ بِهِ وَهِيَ رِيَاءُ
وَالْتَكْبِيرُ كَمَا يَلْمُونَ لَمَرًا [مَعْنَى مَسْمُوح]

219- Muslim reported on the authority of *Sahab* Ibn Abdullah that he said: I heard the prophet, peace and blessings be upon him, saying: "The inmates of paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat and it would be over with their food, and their sweat would be that of musk and they would glorify and praise Allah." In another narration, "and would exalt Allah as easily as you breathe." (*Hadith Sahih*)

٢٢٠- السَّامِدِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: يَعْطَى
لِمُؤْمِنٍ فِي الْجَنَّةِ ثَلَاثُ أَشْيَاءَ وَكَأَنَّهُ فِي طَمَرٍ، قَالَ: يَا رَسُولَ اللَّهِ، أَوْ
يَعْطَى تِلْكَ؟ قَالَ: يَعْطَى قَوْمٌ مَنَاقِبُهُ وَهِيَ طَلَبُ هِيَ رِيَاءٌ أَوْ لُزْزُهُ، قَالَ
أَوْ جَبِيٍّ؟ هِيَ صَبِيحٌ هِيَ صَبِيحٌ. [مَعْنَى مَسْمُوح]

220- On the authority of *Anas* Ibn Malik, *At-Tirmidhi* reported that the prophet, peace and blessings be upon him, said: "In paradise the believing man will be given such and such power to conduct sexual intercourse. He was asked: will he be capable of that? He replied: He will be given the capacity of a hundred men." In this chapter on the authority of *Zayd* Ibn Asghar, *Abu-Ism* said: This *Hadith* is *Hasan Sahih*. (*Hadith Sahih*)

المؤمن إما أن ينجب الولد في الجنة
 مكان عمله يومه ومنه في ساعة واحدة

If a believer wishes to have a baby in
 paradise, its conception, delivery and
 teething are done in one hour

٢٢١- الترمذي عن أبي سعيد الخدري قال: قال رسول الله ﷺ:
 والمؤمن إذا تسبى الولد في الجنة، كل عمله يومه ومنه في
 ساعة واحدة بضمير، قال: حديث حسن صحيح، أخرجه ابن ماجه وقال:
 في ساعة واحدة في الجنة.

قال الترمذي، وقد اختلف كل علم في هذا، قال بعضهم في
 الجنة صباح ولا مساء، ولد وهكذا يروى عن طائفة وسامع
 وبراهيم السمعاني، وأبو عبيد، قال إسحاق بن إبراهيم في حديث
 أبي بصير: يوم تسبى المؤمن الولد في الجنة كان في ساعة واحدة
 شهري، ولكن لا يشتهي هذا الأمر أبحت صحيح لغيره

221- *At-Tirmidhi* reported on the authority of *Abu Saïd Al-Khudri* that the Prophet of Allah, peace and blessings be upon him, said: "When a believer in paradise wishes for a child, its conception, delivery and growth to full age will be accomplished in a moment as he wishes" He (*At-Tirmidhi*) said: This *Hadith* is *Hasan* *gharib*. The same *Hadith* was reported by *Ibn Majah* who added in one hour in paradise. *At-Tirmidhi* said: Scholars disputed over this issue. Some said: In paradise, there is sexual intercourse but there are no children. This was reported from *Taous*, *Muqbil* and *Abu Bakr Al*

they shall hear the cry "behold! Paradise before you! Ye have been made its inheritors, for your deeds (of righteousness)" (Hadith Sahih)

٢٢٢- وعسى انسى فريرة من النسي (نسي) قال: من دخل الجنة
يسمى ولا يسلّى ولا (نسي) فيه ولا يفسى شيبته. و قد تقدم قول
المرء النسي: من فعلات فلا تند. [حديث صحيح]

222- *Abu-Hurayra* narrated that the Prophet, peace and blessings be upon him, said: "He who will enter paradise, will lead a comfortable and carefree life, will never be desperate, his clothes will not be worn out and his youth will never come to an end." Mentioned before was the Nymphs' saying: We are the immortal women who never pass away (Hadith Sahih)

المولات من أهل الجنة ترون زوجاتها من أهل الجنة في الدنيا

How women in paradise (nymphs) see their
husbands in worldly life

٢٢٣- أخرجه الترمذي رحمه من مع من دخل وعسى انسى
عنه - قال: ولا تولى المولات زوجاتها في الدنيا، لا فلتت زوجته من
الصور العيون. لا تزيه قللك الله، فلما هو جعل جعلك يترك من
يقارئك القيد، قال أبو عيسى: هذا حديث حسن غريب مراده ان
ناتحه أيضاً. [حديث حسن]

223- *At-Tirmazi* reported in meaning that *Mu'az ibn Jabal*, may Allah be pleased with him, said

"When a woman annoys her husband in this world, his wife among the huge-eyed maidens says, 'You must not annoy him. Allah curses you! He is only a passing guest with you and is about to leave you to come to us.' *Abu Jass At-Tirmazi* said, This *Hadith* is *Muwat* *ghayr*. It was reported by *Ibn Maja* as well. (*Hadith Mawdu*)

طير الجنة وخيلها وإبلها

The birds, horses and camels of paradise

٢٢٥- الترمذي، عن أبي بن مالك - رضي الله عنه - قال: سئل رسول الله ﷺ ما الكوراء، قال: وراك، هو أخصبها الله، يعني: في الجنة، الله جاعلاً من اللبن، ويطير من طيور الجنة كالأبقار المروية، قال عمر: في هذه الجنة، قال، قال رسول الله ﷺ: وأكلتها لهم بها، قال: هذا حديث حسن. [حدث صحيح]

225- *At-Tirmazi* reported that *Abu Ben Malik* may Allah be pleased with him, said, 'The Prophet of Allah was once asked about al-kur'ah. He said, "That is a river Allah has given me in paradise, whiter than milk and sweeter than honey, containing birds whose necks are like the necks of sacrificial camels. *Omar* remarked: These have a pleasant life. Allah's Prophet, peace and blessings be upon him replied: Those who eat them have a more pleasant life." *At-Tirmazi* said: This *Hadith* is *Muwat*.

(*Hadith Saheeh*)

٢٦٦- وخرج مسلم عن أبي مسعود الأنصاري، قال: جاء رجل
 سبعة مطومة قال: وقد في سبيل الله (يعني)، فقال رسول الله ﷺ:
 تلك بها يوم طوافه ستمائة ألفا قلها، مطوماً. [حدث صحيح]

266- Muslim reported that Abu Mas'ud Al-Ansari said: A man brought a milked she-camel and said: It is offered for the cause of Allah. The Prophet of Allah, peace and blessings be upon him, said: "In return of this you will have seven hundred she-camels on the Day of Judgment, all of which will be milked. (Musnadh Sahih)

مَا حَامَ أَنْ الْجَنَّةَ هَبْهُ زَيْفَانِ الْحَبَّةِ
 وَأَنْ الْحَبَّةَ حَفَّتْ بِالزَّيْفَانِ

How heena is the master of paradise sweet
 basil with which it is surrounded.

٢٦٧- أبو المبارك (حماد) قال: عن قتادة، عن أبي أيوب،
 عن عبد الله بن عمرو قال: قالوا: يا رسول الله! إن فينا من
 هذا القبل، وإنهم يركبونها فقلنا: [حدث صحيح]

267- Ibn Al-Mubarak said: "Hamadan told us quoting Qatada, quoting Ayyub that Abdullah Ibn Umar said: The heena plant is the master of the sweet basil of paradise. The inhabitants of paradise will ride young female horses as well as horses of noble breed. (Ibn Mas'ud Sahih)

الشفاد بالبهزوك من متوالب الجنة
Sheep and goats are among the animals
of paradise

٢٢٨- بين ما جاء في أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ

والشفاد من متوالب الجنة. [حديث حسن]

228- Ibn Ma'een reported on the authority of Ibn Omer that the Prophet of Allah, peace and blessings be upon him, said "Sheep are among the animals of paradise " (Hadith Hasan)

٢٢٩- وفي كتاب البر، عن أبي هريرة عن النبي ﷺ قال:

وانصروا إلى المعز والبطيخ، هما في الجنة من متوالب الجنة

[حديث حسن]

229- In Buzzar's Book, Abu Harura narrated that the Prophet, peace and blessings be upon him, said "Treat goats with kindness and clean them as they are among the animals of paradise " (Hadith Hasan)

٢٣٠- وفي شريك: (وَمِنْهُ يَنْجُو فُلَيْحٌ) وإنما سمى عظيماً

لأنه رعى في الجنة أربعين عاماً (إروا في ذلك عن أبي هريرة

رضي الله عنه). [حسن صحيح]

230- In the Qur'an, we read "And We ransomed him with a momentous sacrifice (a sheep or a ram)." It was called momentous or great since it had been raised in paradise for forty days. This was

narrated by Ibn Abbas, may Allah be pleased with him. (An authentic account)

للجنة ريحاً وبريقاً وكفاً

Paradise has a breeze, a smell and a talk

٢٣١ - قال النبي صلى الله عليه وسلم: قال الله تعالى: ولله الجنة ولله ريحها ولله بريقها ولله كفاها. (أبو داود وصححه الألباني) قال ابن عباس: قال الله تعالى: ولله الجنة ولله ريحها ولله بريقها ولله كفاها. (أبو داود وصححه الألباني)

231- Al-Bukhari reported on the authority of Abu-
that the Prophet, peace and blessings be upon him,
said "When Allah created paradise of Eden and
planted her trees with His hands, He said to her
Speak. She then uttered, (Successful indeed are
the believers) The Hadith was also reported by Al-
Bukhari on the authority of Abu Sa'eed Al Khadri

(Hadith Hasan)

٢٣٢ - قال النبي صلى الله عليه وسلم: قال الله تعالى: ولله الجنة ولله ريحها ولله بريقها ولله كفاها. (أبو داود وصححه الألباني) قال ابن عباس: قال الله تعالى: ولله الجنة ولله ريحها ولله بريقها ولله كفاها. (أبو داود وصححه الألباني)

232- It was narrated that the Prophet, peace and
blessings be upon him, said "Allah created paradise
to have one brick of gold and another of silver.

extremely good musk is its partner. He then said to her Speak. She said (Successful indeed are the believers). He said For you is all blessedness, you house of kings." The same Hadith was narrated as *mutawatir* from Abu Sa'ïd Al-Khudri who said: "When Allah, glory to Him, created paradise and planted her, He said to her Speak. Then she said (Successful indeed are the believers). After that the angels entered into her and said For you is all blessedness, you house of kings."

۲۲۲- "وروی عن حبیب بن مہدی قال: قال رسول اللہ ﷺ:
 "يُحِبُّهُ مَلَكُ اللَّهِ الْعَبْدُ، قَالَ لَهُ: تَرَاهِي تَرِيهًا، ثُمَّ قَالَ لَهَا: تَكَلَّمِي
 فَتَكَلَّمَتْ، ثُمَّ قَالَ: فَمَوَّي لِي رَحِيَّةٌ نَعْمَ" [بخاری ص ۱۰۰]

222- It was reported on the authority of Anas Ibn Malik that the Prophet of Allah, peace and blessings be upon him, said "When Allah created paradise, He said to her Make yourself up and she responded. He then said to her Speak and she did, saying Every blessedness is for whom You are pleased with" (Hadith Hasan)

۲۲۳- "الْحَسَنُ بْنُ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُودٍ رَوَى عَنْهُ
 أَبُو بَرٍّ، قَالَ رَأَيْتُ النَّبِيَّ - ﷺ - لَمَّا مَنَّ فِي رَأْسِهِ وَجَاهَهُ فِي
 سَبْعِينَ سَاعَةً. لَهُ فِي رَأْسِهِ لُحْيَةٌ وَفِي رَأْسِهِ لُحْيَةٌ وَفِي رَأْسِهِ
 لُحْيَةٌ وَفِي رَأْسِهِ لُحْيَةٌ وَفِي رَأْسِهِ لُحْيَةٌ وَفِي رَأْسِهِ لُحْيَةٌ
 وَفِي رَأْسِهِ لُحْيَةٌ وَفِي رَأْسِهِ لُحْيَةٌ" [بخاری ص ۱۰۰]

334- Al-Nawaw² reported that Fadhala Ben Obaid said, I heard the Prophet of Allah, peace and blessings be upon him, saying "I stand surety that those who embraced Islam and strove in Allah's cause will win a house on the base of paradise, a house in the middle of paradise and a house on the upper margins of paradise. He, who did that and adhered to al. good deeds and escaped from all evil deeds, can do whatever he wishes " (Hadith Sahih).

بما جاءه من أن الجنة فيها من ولأعوامها
يعجز الله والحمد لله

How paradise has plains, Its plant is 'glory to Allah' and 'praise be to Allah'

335- Al-Tirmidhi, عن أبي بصير، قال: قال رسول الله ﷺ
يعجز الله عن عظمته والحمد لله والحمد لله
الحمد لله والحمد لله والحمد لله والحمد لله
والحمد لله والحمد لله والحمد لله والحمد لله
والحمد لله والحمد لله والحمد لله والحمد لله

قال: وهي الجنة من أبي قحافة وهذا الحديث من عروة
[حديث حسن]

335- Al-Tirmidhi reported on the authority of Abu Mes'ud that the Prophet of Allah, peace and blessings be upon him, said "On the right of my Mi'raj (Ascent) I met Abraham and he said to me Muhammad, convey my greetings to your people and

tell them that paradise is a vast plain of pure soil and sweet water and that its plants are glory be to Allah, praise be to Allah, there is none worthy of worship save Allah, and Allah is great."

At-Tirmidhi said: In the same chapter, there is a narration for *Abu Ayub* and that *Hadeeth* is *Hasan* *ghareeb*. (*Hafidh* *Musnad*)

١٢٦- ابن ماجه، عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ مر عليه وهو يعرس غرسه فقال: يا أبا هريرة ما يعري العرس؟ فقال: غرسنا، فقال: ألا لك على غراسي خير من هذا؟ سمعت الله، والخصم بعد ولا يله ولا يد، والله أكبر، يعري لك ملكاً ولما شجرة في الجنة. [حديث صحيح]

236- *Abu Maym* reported on the authority of *Abu Hurayra*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, once passed *Abu Hurayra* so while he was planting a tree. He said to him, "O *Abu Hurayra*, what are you growing?" He said: A plant. He said: "Shall I tell you about plants which are better than this?" "Praise be to Allah, glory to Him, there is no god but Allah and Allah is great." "Whenever you say one of them, a tree will be planted for you in paradise." (*Hafidh* *Musnad*)

١٢٧- الترمذي، عن أبي هريرة عن عبد الله بن أبي السرح قال: سمعت رسول الله ﷺ يقول: من غرس نخلة أو زيتون أو عنباً غرسناه غرسناه له شجرة في الجنة. قال أبو هريرة: هذا ما سمعت رسول الله ﷺ يقول. [حديث صحيح]

237. *At-Tirmidhi* reported on the authority of *Jahar Ibn Abdullah* that the Prophet, peace and blessings be upon him, said, "He who says "Glory and praise be to Allah" will have a palm planted for him in paradise." *Abu Nae* said 'This Hadith is *Shahih ghareeb*, (*Hadith Sahih*)

مَا لِلأَعْلَى أَهْلِ الْجَنَّةِ [مِنْ ثَمَرَةٍ] وَمَا لِلأَسْفَلِ
 The share of people of the lowest and highest
 ranks in paradise

٢٣٧- مسلم عن أبيه من ثَمَرَةٍ يَرْفَعُهُ إِلَى رَجُلٍ أَنَّهُ قَالَ
 قَالَ رَسُولُ اللَّهِ ﷺ (الصلوة والسلام) قَالَ: يَا رَبِّ، مَا لِي
 أَهْلِ الْجَنَّةِ مِنْ ثَمَرَةٍ قَالَ: هُوَ رَجُلٌ يَأْتِي بِعَتَمَةٍ يَسْجُلُ أَهْلَ الْجَنَّةِ الثَّمَرَةَ
 فَيَقُولُ: أَيُّ رَبِّ كَلْبٍ هُوَ مِنْ رَجُلٍ الدَّارِ مَدَارِهِمْ وَأَعْتَمَةٍ لَعْنَتِهِمْ، قَالَ
 لَسْتُ أَزْهَمُ لِي مَكْرَهُ لَكَ مِثْلُ مَكْرَهُ مِنْ ثَمَرَةٍ الثَّمَرَةَ فَيَقُولُ: رَحِمْتَ
 رَبِّ، فَيَقُولُ: لَسْتُ بِكَ وَبِثَمَرَةٍ مَعَهُ، وَبِثَمَرَةٍ وَبِثَمَرَةٍ (وَبِثَمَرَةٍ) قَالَ هِيَ
 الثَّمَرَةُ رَحِمْتَ رَبِّ، فَيَقُولُ: هَذَا لَكَ وَخَيْرٌ لَكَ، وَبِثَمَرَةٍ وَبِثَمَرَةٍ
 وَبِثَمَرَةٍ، وَبِثَمَرَةٍ هِيَ، فَيَقُولُ: رَحِمْتَ رَبِّ، قَالَ: يَا رَبِّ، فَدَعَلَهُمْ
 مِنْ ثَمَرَةٍ قَالَ: أُولَئِكَ الَّذِينَ أُولَئِكَ هُمُ الَّذِينَ يَكْرَهُهُمْ بِيَدِي وَخَفَعْتُ عَلَيْهِمْ
 قَلْعًا فَوْقَ هُمْ وَلَمْ تَمْنَعْ لِي وَلَمْ يَمْنَعْ عَلَيَّ لَكَ خَيْرٌ، قَالَ: وَبِثَمَرَةٍ
 مِنْ ثَمَرَةٍ (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ)
 وَكَانَ رَوَى مَوْلَاهُ عَنْ أُمِّهِ (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ) (وَبِثَمَرَةٍ)

238. *Muslim* reported on the authority of *Ali Maghaziri Ibn Shu'ba* as *Hadith marfu* that the Prophet of Allah, peace and blessings be upon him,

said: "Moses asked his Lord: Who amongst the inhabitants of paradise would be the lowest in rank?" He (Allah) said: A man who would come after the people of paradise have been admitted into Paradise. I would say to him: Enter paradise. He would say: O my Lord! How could I enter paradise while the people have settled in their mansions and taken their shares? It would be said to him: Would you be pleased if you had a kingdom like that of one of the kings of the world? He would say: I should be pleased, my Lord. Allah would say: That is for you and that, that, that, and that. He would say at the fifth (that's) I am well pleased, my Lord. Allah would say: It is for you and ten times like it, and for you is what your self desires and your eye enjoys. He would say: I am well pleased, my Lord. Moreover said: Which is the highest of their (inhabitants of paradise) ranks? Allah said: They are those whom I choose. I establish their house with My own hand and then set a veil over it (and they will be blessed with beauties) which no eye has seen, no ear has heard and no human mind has perceived. He (the prophet) said: This is substantiated by the Book of Allah, the Glorious and Exalted. Now no person knows what delights of the eye are kept hidden (in reserve) for them." It was also reported from Al-Mughirah as narrated.¹

(Hadith Sahih)

٢٢٩ - البصري، عن عبد الله بن مسعود قال: قال رسول الله ﷺ: «يأتي امرؤ أهل الجنة ثم لا يجد، وجر (أهل الجنة) خروج

فَيَكْتَسِفُ لَهُمْ لُجُجُهُمْ هَذَا لَعَلَّوْا شَيْئًا لَعَبَ فِيهِمْ مِنَ الطَّرِيقِ إِلَى رَبِّهِمْ
عَرُوجًا، وَهِيَ رُوحِيَّةٌ ثُمَّ تَلَا هَذِهِ آيَةً: ﴿الَّذِينَ أَحْسَنُوا لِحُكْمِهِ
وَرِزْقِهِ﴾. [حديث صحيح]

241- Muslim reported on the authority of Saïd ibn al-Musayyib that the prophet, peace and blessings be upon him, said: "When those who deserve Paradise enter paradise, the blessed and the exalted would ask: 'Do you wish anything more to be given to you?' They would say: 'Hast Thou not brightened our faces? Hast Thou not made us enter paradise and saved us from the Fire?' The prophet said: "Allah would lift the veil, and nothing, among the pleasures given to them, would be dearer to them than the sight of their Lord, the mighty and the glorious." In another narration: Then he recited, "To those who do right is a goodly (reward)-yea, more (than in measure)."

(Hadith Saïdih)

٢٤١- وعُروِجُ النِّسَابِي عَنِ صُهَيْبٍ قَالَ، قَالَ لِرَسُولِ اللَّهِ هَذِهِ
الْآيَةُ: ﴿الَّذِينَ أَحْسَنُوا لِحُكْمِهِ وَرِزْقِهِ﴾ قَالَ: وَذَا تَعَلَّ لَعَلَّ نِعْمَةً
لِعِبَادِهِ، وَاللَّيْلُ الْبَارِ الْبَارِ، فَذِي مَعْنَى: يَا لَعَلَّ الْعِبَادَ، يَا لَعَلَّكُمْ عَمَّ بِهِ
مَوْجِدًا مَسْرُودًا أَنْ يَسْمَعُكُمْ، هَكَذَا: لَمْ يَحْصُرْ (يَحْصُرْ) وَهِيَ (يُتَقَالُ)
مَوْجِدًا (يُحْصِرُونَ) مِنَ الْبَارِ "قَالَ" فَيَكْتَسِفُ لُجُجُهُمْ فَيُطَوَّرُوا لِقَائِهِ
فَيُؤْتَى مِنْهُ لَعَلَّوْا شَيْئًا لَعَبَ فِيهِمْ مِنَ الطَّرِيقِ إِلَى وَجْهِ اللَّهِ
وَلَا أَرَى لِأَحَدٍ بِهِ. [حديث صحيح]

242- Al-Nassar's also reported that Saïd ibn al-Musayyib said: The verse of "To those who do right is a goodly

"reward-you, more than in measure!" was once recited to the Prophet of Allah, peace and blessings be upon him. Then he said "When the people of paradise enter into it and when the people of hell enter into it, a caller will say: O people of paradise, there is still a promise that Allah is going to fulfill to you. They say: Has not He lit up our faces, made our balance (of good deed) heavier and saved us from fire? The prophet said: Then the invisible becomes visible and they will see Him. I swear by Allah that He will not grant them anything more lovable and delightful than looking at Allah's face."

(Hadith Sahih)

۲۱۳- عَسَلَامُ عَلَىٰ نَبِيِّكَ مِنْ قَدِّ نَبِيٍّ مِنْ قَبْلِ نَبِيِّكَ
 قَبْلِي ۖ قُلْتُ: وَجَسَّ مِنْ قَبْلِ نَبِيِّكَ وَمَا قَبْلُكَ مِنْ نَبِيٍّ
 قَبْلِكَ وَمَا قَبْلُكَ وَمَا قَبْلُكَ وَمَا قَبْلُكَ وَمَا قَبْلُكَ
 لَا رَيْبَ فِيهِ ۖ قُلْتُ: عَلَىٰ قَبْلِ نَبِيِّكَ [عَنْ أَبِي هُرَيْرَةَ]

213- Muslim reported on the authority of Abu Saïd bin Abdullah bin Qays, from his father that the Prophet, peace and blessings be upon him, said, "Two grades of paradise, the utensils and the contents of which are of silver, and two other grades of Paradise, the utensils and contents of which are of gold. And nothing will prevent the people from seeing their Lord except the curtain of majesty over His face in the paradise of Eden" (Hadith Sahih)

٢٤٤- وعنه جابر بن عبد الله قال: كنا مع رسول الله ﷺ
 فسطر إلى ظهر ليلة فبر هذا: وانكم سرون. وانكم عيك كما سرون.
 هذا العصر لا تصفون في رؤيتكم. فإن استطعتم أن لا تقولوا على
 هذا قبل طلوع الشمس وصلاة أهل غروب. ففعلوا. ثم قرأ:
 (وَسَبِّحْ بِحَمْدِ رَبِّكَ كُلَّ يَوْمٍ مِّنْ نَّوْمٍ فَتُؤْفِكُ وَتُغْفِرُ مَا أُفْسِدْتَ وَتُحْيِي
 الْمَوْتَىٰ وَتُعْصِمْ أَمْرًا قَدِيرًا). وقال: حديث حسن صحيح.
 [حديث صحيح]

244- It was reported that *Jabbar bin Abdullah* said: We were in the company of Allah's Prophet on a fourteenth night (of the lunar month), and he looked at the (full) moon and said: "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can should not miss the offering of prayers before sunrise (*Fajr prayer*) and before sunset (*Ishr prayer*). Then he recited, 'Celebrate the praises of thy Lord, before the rising of the sun and before its setting.'" It was reported by *Bukhari, Muslim, Abu-Da'ud and At-Tirmidhi*
 (Hadith Sahih)

نزل أهل الجنة وتحفهم إذا دخلوها

**The residence of the dwellers of paradise and
 the gifts given to them therein**

٢٤٥- روى البخاري ومسلم عن أبي سعيد الخدري عن النبي
 ﷺ قال: يكون الأثر من يوم القيامة غداة واحد يكونها الجار ...

كعبا يكن: أعلتكم حورته هي السعداء، برأى لآل الجنة، قال: فإني رجل
 من اليهود فقال: تارك الرخص عليك يا أبا القاسم ألا أفرحك رجل
 أهل الجنة يوم ينفذون؟ قال: بلى، قال: تكون الأرض حرة، ولماذا كنت
 قبل وصولك؟ قال: صغر قلب رسول الله ﷺ ثم مضى حتى
 سمعت يولعده، قال: لا أفرحك يا محمد؟ قال: بلى، قال: يا محمد
 سلام وسورة قالوا: وما هذا؟ قال: نور وورق يخلق من راحة الجنة
 سمعون أفاد: [حديث صحيح]

245- Both Bukhari and Muslim narrated on the authority of *Abu Sa'eed Al Khudri* that the Prophet, peace and blessings be upon him, said "The whole earth will be one body on the Day of Judgment. Allah Almighty will fold it as one of you does a leaf. He will make it a residence for the dwellers of paradise. A Jew came and said: 'May Allah bless you Abu Sa'eed- Quresh! Shall I tell you about the residence of the dwellers of paradise on the Day of Judgment?' The Prophet, peace and blessings be upon him, answered in the affirmative and the man said "It will be one body, just as a leaf." The Prophet, peace and blessings be upon him, looked at us smilingly. The man further asked "Shall I tell you about their food?" Again, the Prophet answered in the affirmative and the man said "It is the meat of a bull and the liver of a whale on which seventy thousand will live." *Uthayb Sa'idi*

246- وهو ج مسموع ثوبه مولى رسول الله ﷺ قال: كنت
 قدامه رسول الله ﷺ فقال: هم من أهل الجنة فقال: السلام

عليك يا محمد فرفعته بعده كذا يصريح بها قال. ثم كلفني^١ قلنا:
 ألا تقول: يا رسول الله؟ قال اليهودي: إنما يدعو باسمه الذي سماه
 به الله، قال رسول الله ﷺ: بين اسمي محمد الذي معاني به أعاني،
 فقال اليهودي: جئت لذلك، قال له رسول الله ﷺ: وأبغضت شيء
 من حديثي قال: أسمع يا بني، فقلت رسول الله ﷺ يعود معك فقال:
 يسلم قال يهودي: لم يكون الناس يرسل الأكر من غير الأكر من
 ولمسموات؟ قال رسول الله ﷺ: نعم في الطامة بين الصريح قال:
 فمن أول الناس إيماناً قال: وفرداه سليمان بن عبد الله اليهودي،
 هذا تحفستهم حين ينطقون الجدة قال: رواية كذا يورد قال:
 هذا عامر قال: يهتف لهم ثور الجدة الذي كل بكل من أطرافها
 فقال: هذا ثم لهم على إثره قال: ومن حين هذا يسمى بالمسلمة
 قال: منعت. وذكر الحديث (عند صحيح)

346. Muslim reported that Thawban, the Prophet's servant, said "I was sitting with the Prophet, peace and blessings be upon him, when a rabbi came and said: 'Peace be upon you, Muhammad'" I stood up and pushed him severely. He wondered: "Why do you push me like this?" I answered: "You should have said Prophet instead of saying Muhammad." He answered: "We call him with the name his family has given him." The Prophet, peace and blessings be upon him, commented: "This is really the name my family has given to me." The rabbi said: "I have some questions for you" and the Prophet commented: "What benefit do you expect to have from my answers?" "I just want to listen," the man replied. So

the Prophet said. "Ask as you wish." The rabbi asked: "Where will people go on the day when the earth will be completely changed and so will the heavens?" The Prophet, peace and blessings be upon him, answered: "They will be standing in the darkness right before the bridge." "Then who passes the bridge first?" the man asked and the Prophet replied: "The poor amongst the Moslems." The man further asked: "What is their gift on entering paradise?" He said: "The liver of a whale." "What about their food?" the man asked and the Prophet replied: "The bull of paradise will be slaughtered for them to eat." "What about their drink?" the man asked again. The Prophet answered: "They will drink from a well called 'Salsabil'." The rabbi commented: "You are telling the truth." Then he mentioned the previous Hadith.

Background

٢٤٧ - معظم من أبي حمزة قال قلت لأبي حمزة: زعمت أنه - فإنه مات لي الجار هذا أخت ميمونة هي رسول الله ﷺ [ميتة] فطلب به أئمتنا هي ميمونة قال: وهم يصنعون هم الميمونة التي أخذهم قتاد أو قال لؤي (أحد) نوره أو قال يده قلت أريد أن يصعد نوبك هذا فلا يذهب أو قال فلا ينهي حتى ينطقه الله ولؤي الجاهل.

247- Muslim reported Hasan as having said "I said to Abu Hareira, may Allah be pleased with him, 'I lost two of my sons, can you console me with a Hadith about the dead?' He said 'Yes! Little children are the small beings or servants in paradise. Each of them will receive his father or his parent taking him with the end of his garment as I just held your garment now and will never leave him till Allah love him and his parents enter paradise' (Muslih Sahih)

248- "وشرح أبو ذر: الطائفي قال: حدثت سعد بن سعد بن مسروق، عن أبيه أن النبي ﷺ قال: يغلب الله رجل من الأنبياء معه ابن له، فقال له رسول الله ﷺ: ذاك يوم، والله يا فلان؟ فقال نعم (يا رسول الله) قال: ثمك الله بك الله فقلت: النبي ﷺ (صلى الله عليه وسلم) - يا رسول الله ما لك مع هذا؟ رسول الله ﷺ: يا برهمن لو لا برهمن من لا يلي (ذو اليد) من من تولاه الله؟ لا حساء يعني حتى يثمة الله تعالى. يا رسول الله وحده ثم له كذا؟ فقال رسول الله ﷺ: بلى لكذلك، فكلوا ثم عمرو في (التحفة) سعد، وقال: ما حديثك بكنص صحيح (حديث صحيح)

249- Abu Daurud Al Tayalisi said "Sha'bi reported from Mu'awana Abu Qarra that his father said that a man of the Ansar used to visit the Prophet peace and blessings be upon him, with his son. The Prophet asked him "Do you love him?" The man answered in the affirmative and the Prophet commented "May Allah love you as He loves him." Some time later, the Prophet missed the man and asked

about him. When he was told that his son died, he said, "Won't you be satisfied when you come to any of the gates of paradise and find him there to open it for you?" His family asked, "To him alone or to all of us?" The Prophet answered: "To all of you" (Riwayat Sahih)

٢٤٩- وخرج أبو ذؤاد الطيالسي (رحمه) في مسنده قال حدثني هشام بن القدا عن ربيعة بن جهمان بن الحارث عن أبي رسول أنه قال: يا أبا عبد الله! ولدك يوم القيامة يتردد إلى الجنة. [حديث صحيح]

249- In his *Mustadrak*, Abu Dawood Al Tayalisi is quoted. Hasham reported from Qatada on the authority of Rabi'ah that Othaba bin Al-Samit reported that the Prophet of Allah, peace and blessings be upon him, said "The woman who suffers from postnatal bleeding will have her child dragging her on the Day of Judgment to paradise." (Riwayat Sahih)

٢٥٠- وفي مسند أبي الطاهر عن أبي هريرة عن النبي (صلى الله عليه وسلم) أنه قال: من قرأ سورة البقرة لم يضره الموت ما كان له من أهله من بعده. [حديث صحيح]

٢٥١- وفي مسند أبي الطاهر عن أبي هريرة عن النبي (صلى الله عليه وسلم) أنه قال: من قرأ سورة البقرة لم يضره الموت ما كان له من أهله من بعده. [حديث صحيح]

250- In *Sahih Al-Bayhaqi* (A Collection of Verified Hadiths by Bayhaqi), Abu Huraira is reported to have narrated that the Prophet, peace and blessings

be upon him, said, "He who loses three of his children, who have not reached puberty, will be protected by them from hell-fire and so he will be admitted to paradise" (Hadith Sahih)

بمفتاح الجنة لا إله إلا الله والشهادة

The key to paradise is the testimony that
"There is no god but Allah" together with
prayer

٢٥١- وعنه البخاري، وقال أبو عبد الله: ليس بمفتاح الجنة لا إله إلا الله قال: بلى، ولكن ليس بمفتاح إلا وله أسنان، فمن عمد بمفتاح له أسنان فتح لله، ومن إلا لم يفتح لله.

251- In Bukhari, "Wahb was asked "Is it not true that uttering Shahadaat is the key to paradise?" He said, "Yes. But every key has certain teeth. If you are to bring a key with teeth, it will open the door. Otherwise, it will not." (He means by the teeth both worshipping Allah and adopting monotheism)

نظم من أقوال الفقهاء في تفسير كلمات وآيات
من القرآن وروى في تذكر الجنة وأهلها

Some scholars' comments on the
interpretation of words and verses regarding
paradise in the Qur'an

٢٥٢- عن تاج طبرستان: "وإنما ما في جناتهم من عِلَّةٍ"
قال ابن عسك: أول ما يدخل أهل الجنة يعرف لهم عِلَّةٌ

فَيَسْرَبُونَ مِنْ بَيْنِ يَدَيْهِمْ فَيَجْعَلُهُمُ اللَّهُ سَاجِدِينَ فَهِيَ الْقَوْمُ الَّذِينَ هُمْ
 لَمْ يَسْجُدُوا لِلْإِنْسَانِ الْأَخَرِ فَتَجْعَلُهُمْ أَبْدَانًا فَتَرَى الْقَوْمَ الَّذِينَ هُمْ
 وَخَوَّاهُمْ وَيَتَمَرَّزُ عَلَيْهِمْ بِطَرَفِ الْعَصْرِ

222- Among these is The verse reading "And We shall remove from their hearts any rancor." Ibn Abbas said: When the people of paradise enter into it, two springs will be presented to them. They will drink from the first and Allah will take spite out of their hearts. Then they will wash into the second to have brightened skin and strong force and to be indulged in bliss.

٢٥٢ وَقَالَ طَبِ رَضِيَ اللَّهُ عَنْهُ هِيَ قَوْمٌ يَسْرَبُونَ
 وَهُمْ قَوْمٌ يَسْرَبُونَ فِي الْبَيْتِ فِي الْبَيْتِ فِي الْبَيْتِ
 يَسْرَبُونَ مِنْ بَيْنِ يَدَيْهِمْ فَيَجْعَلُهُمُ اللَّهُ سَاجِدِينَ
 فَهِيَ الْقَوْمُ الَّذِينَ هُمْ لَمْ يَسْجُدُوا لِلْإِنْسَانِ الْأَخَرِ
 فَتَجْعَلُهُمْ أَبْدَانًا فَتَرَى الْقَوْمَ الَّذِينَ هُمْ وَخَوَّاهُمْ
 وَيَتَمَرَّزُ عَلَيْهِمْ بِطَرَفِ الْعَصْرِ

223- H, may Allah be pleased with him, said the following words about the verse reading "And their Lord will give to them to drink a pure drink." When the People of Paradise head for it, they will pass a tree that has a trunk beneath which two springs flow. When they drink from one of them, their skin will not change and their hair will never become unkempt. When they drink from the other, the bad matter in their bellies will come out. Then the angels

verse, Allah says: "And they will be adorned with bracelets of silver."

٢٥٥ - وَهِيَ الصَّوْغُ بِشَيْءٍ مِثْلِ الْفِئَةِ الْوُجُودِ -
وَالْفَرْقُ (وَالْوَلُؤُا) بِالنَّصَبِ عَلَى مَعْنَى وَيُطَوَّبُ الْوَلُؤُا وَالْمَلُؤُا - فَمَعَ
الْمُؤَرَّةَ وَالْمُؤَرَّةَ وَنَادَاهَا بِوَلٍ فِيهَا ثَلَاثُ ثَمَلَاتٍ عَمَّ الْقَبِيلَ وَكَثَرَهُ
وَالْمُؤَرَّةَ الْقَالَ الْمُصْرُونَ - لَمَّا كُنْتُ الْعُلُوكَ تَقَى فِي الْعَمَاءِ الْأَسْمَلِ
وَالنَّبِيَّانِ جَعَلَ اللَّهُ بِسَبْطِ الْأَمَلِ الْعَمَّةَ بِمَعْنَى مَلُوكَ هُوَ يُعْطَى
(وَالْمُؤَرَّةَ فِيهَا خَيْرٌ). [حديث صحيح]

255- In the *Sahihayn* (the two books of Bukhari and Muslim), we read "A believer's ornament will reach in paradise as far as water used to reach of his hands during ablution" Commentators said: As kings are used to wear bracelets and crowns in this life, Allah will give such things to the people of paradise as they will be the kings forever. Allah says: "Their garments there will be of silk." (*Madah Sahih*)

٢٥٦ - وَهُوَ يُعْطَى (وَيُسْنَوْنَ لَهَا خَصْرٌ فِي سُنْبِي وَبِشْرَقِي) -
وَقَالَ (فَالْمُؤَرَّةَ لَمَّا كُنْتُ الْعُلُوكَ تَقَى فِي الْعَمَاءِ الْأَسْمَلِ) -
الْعَمَاءُ وَالْمُسْنَوْنَ: الرِّفْقُ الْعَفِيفُ، وَمَعْنَى الْأَخَصَرِ أَنَّهُ لَمْ يَفْقِ
الْمُؤَرَّةَ أَلَّا يَنْبَغِي بَيْنَ الْفَرْقِ وَبِشْرَقِي وَالْمُؤَرَّةَ بِمَعْنَى الْوَلِ
بِشْرَقِي وَالْمُؤَرَّةَ وَالْمُؤَرَّةَ وَنَادَاهَا بِوَلٍ فِيهَا ثَلَاثُ ثَمَلَاتٍ عَمَّ الْقَبِيلَ وَكَثَرَهُ
وَالْمُؤَرَّةَ الْقَالَ الْمُصْرُونَ - لَمَّا كُنْتُ الْعُلُوكَ تَقَى فِي الْعَمَاءِ الْأَسْمَلِ

فَمَعَ الْوَلِ يُعْطَى: (وَالْمُؤَرَّةَ فِيهَا خَيْرٌ الْأَسْمَلِ) - لَمَّا كُنْتُ الْعُلُوكَ تَقَى فِي الْعَمَاءِ الْأَسْمَلِ
وَالْمُؤَرَّةَ فِي الْعَمَاءِ، وَقَالَ (وَالْمُؤَرَّةَ فِيهَا خَيْرٌ الْأَسْمَلِ).

256- Allah says: "And they will wear green garments of fine silk and heavy brocade," and "Upon them will be green garments of fine silk and heavy brocade." The green color is mentioned here as it relieves the eyes whereas white disperses the eyesight and aches, and black causes the eyes to swell. Moreover, green is a color between black and white, which gathers rays.

Allah also says: "Reclining in paradise on raised couches," and "They will recline (with ease) upon couches arranged in ranks." Couches here refer to beds in curtained canopies.

٢٥٧- وقال قتادة في قوله تعالى: ﴿إِنَّ أَسْفَلَ سَاقِيَةٍ فِي الْجَنَّةِ الْيَوْمَ فِي شَعْرِ الْمَكِينِ﴾ يعني في الأسفل في شغل المكينين، قال: يعني أكتافهم المكنون، قال الحسن: مكررون ﴿لَهُمْ وَأَزْوَاجُهُمْ فِي الظِّلِّ عَلَى الْأَرْسَالِ يَتَكَبَّرُونَ﴾ قوله تعالى ﴿أَزْوَاجُهُمْ وَأَزْوَاجُكُمْ﴾ فيه ثلاث: أكتافهم، عين يمشونهم، قاله مقاتل، الثاني: مقدار الغداة والعشي قاله ابن السكيت، قال الله تعالى: ﴿لَهُمْ وَأَزْوَاجُهُمْ فِيهَا بَنُونَ وَأَحْسَبُ﴾ قال العلماء: ليس في الجنة ليل ولا نهار وإنما هم في نور أبدان وإنما يعرفون مقدار الليل بمرغاء الحبوب وإغلاق الأبواب، ويعرفون مقدار النهار برفع الحبوب وفتح الأبواب، نكره أبو الفرج بن الجوزي.

257- Qatada says about the verse reading: "Verily the companions of paradise shall that day have joy in all that they do." In the hereafter, they will be busy deflowering the maidens. Allah says just after this verse: "They and their associates

will be in pleasant shade, reclining on raised couches." The verse reading: "For them is a sustenance determined" has two explanations. One was adopted by *Maqatil* to the effect that they will get this sustenance (fruits) when they desire. The second was adopted by *Ibn Al-Sa'ib* to the effect that they will have this sustenance for the duration of morning and evening. Allah says: "And they will have therein their sustenance, morning and evening." Scholars said: There will be neither night nor day in paradise, but they will enjoy eternal light. However, they will know about the night when the veils are let down and the gates are closed and they will know about the day when the veils are raised and the gates are opened. This was stated by *Ibn Al-Jawzi*.

٢٥٨- وتكر ابن المبارك قال: أخبرنا ثوريك عن أبي إسحاق عن البراء: (وَنُزُلَاتُهُ عَلَيْهِمْ جَلَالَتُهَا وَتَكُنْ أَطْرَافُهَا نَازِلَةً) قال: أهل الجنة يمشون السفل من الشجر كيف شاؤوا جواراً ومضطجعين وكيف شاؤوا. وأحد الأطراف: أطراف بكر القالب. [بحر صحيح]

258- *Ibn Al-Mubarak* stated: *Shurik* told us, from *Abu Is'haq* that *Al-Burai'* commented on the verse reading: "And the shades of paradise will come low over them, and the bunches of fruit there, will hang low easy to reach" saying: The people of paradise will eat the fruits of trees while sitting, lying or as they like. (An authentic account)

٢٥٩- ونكسر ابن وهب قال: أخبرنا هشام بن سعد عن زيد بن أسلم أن رسول الله ﷺ قال: يخلق أهل الجنة إذا دخلوا الجنة منورين بأرجاء كالنخلة السعوية يأكلون من ثمار الجنة قياماً.

259- Ibn Wahb stated: Ash'ath Ibn Sa'ad told us on the authority of Zayd Ibn Aslam that the Prophet of Allah, peace and blessings be upon him, said: "The creation of the people of paradise when they are admitted into it, will be sixty cubits like the tall palm. They will eat from the fruits of paradise while standing."

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